Evangelical Christendom.

NOVEMBER, 1885.

THE MONTH.

The meeting of the Annual Conference, held in Glasgow early in the month, was distinguished by its warm spirit, interesting proceedings, and large attendance. The President, Lord Polwarth, spoke with great animation and a generous glow of enthusiasm on more than one occasion. The practical resolutions were moved by Dr. Stoughton, who explained that he felt it his duty to be present, as, at his great age, it seemed unlikely that he would ever enjoy again a similar opportunity. In his speech the venerable Doctor gave a most interesting sketch of the early years of the Alliance, describing by a few characteristic touches the eminent Christian men who had taken a leading part in its formation. The annual address on "Unity by the Way of the Cross," was delivered by Dr. Monro Gibson with telling force. "The State of Religion on the Continent," and the great questions which affect the Church at home, were handled with varied ability by the several speakers. Dr. Somerville, who has travelled over the world, preaching the Gospel to men of many nationalities, has not lost his popularity in his own city. The address by Dr. Dykes, at the closing meeting, was listened to with profound attention, handling as he did, with impressiveness and force, the important subject of the "Godly Up-bringing of the Young." Although the absence of the venerable George Müller, of Bristol, was felt to be a great disappointment, yet the address of the Rev. Fuller Gooch, on "Worldliness in the Church," was much appreciated. The Rev. Newman Hall, Dr. Rigg, and other friends, represented leading bodies of Nonconformists; while in Canon Taylor, Prebendary Anderson, the Rev. Talbot Greaves, and others, the Church of England found worthy representatives. The Scottish Churches also took their place in the persons of men such as Principal Cairns, Principal Douglas, and Dr. Marshall Lang, the last of whom welcomed the Alliance to Glasgow in a speech distinguished by cordial feeling and warm eloquence. The city itself could not have found a better spokesman than Bailie Dickson, whose remarks were an embodiment of good sense and good feeling. The proverbial hospitality of the commercial capital of Scotland was shown to advantage on the occasion, in reference to which Sir Michael Connal made the happy remark that *every* guest came to them a stranger and went away a friend. The increasing interest in the work of the Alliance which has been taking place in Scotland will be still further stimulated by this happy and successful meeting. Several allusions were made to the last meeting in Glasgow, which took place twenty-nine years ago. We trust it will not be so long before we assemble there again. It was a refreshing season to many, and will leave blessing behind it.

By the death of Lord Shaftesbury the cause of Christian philanthropy has sustained a heavy loss. For nearly half a century he has devoted himself to the noble task of lightening the burdens and brightening the lives of the poor. Doing good was his business. No labourer in field or factory worked harder than he. When we think of the many societies to which he lent not only his name and influence, but his time and working power, we doubt if his working day was always confined to the ten hours of his own famous Act. It is pleasant, though unnecessary, to recall that Lord Shaftesbury's practical benevolence was a direct emanation from his fervent evangelical faith. He was a Low Churchman of a type once prevalent and powerful, but which appears to be less in the ascendant at present. He was an attached member of the Church of England, but his Christian sympathies overflowed all barriers, and he was ready to forget his churchmanship in the wider brotherhood of Christians, and to recognize and aid all faithful workers for his Lord. The late nobleman combined so many gifts—hereditary position, mental power, moral enthusiasm, and working energy—and, in consequence, held office in so many religious societies, that, as in the case of a general who did his own work and the work of his staff as well, we look in vain among the leading names in the army of Christian benevolence for a successor. The work will go on; other names will grow bright in connexion with it, and other, perhaps better, working methods may be devised; but Lord Shaftesbury's place will, in all probability, remain long vacant; and those on whom his mantle falls, as they survey the blank his ascension leaves, will be first to say, "My father, my father, the chariots of Israel, and the horsemen thereof."

The Church Congress met, during the first week of October, in a Congress Hall erected for the purpose in Portsmouth. This was the twenty-fifth annual meeting, so that the semi-jubilee of such gatherings has been attained. On the previous Sunday special services were held in some of the churches. In giving an account of these, the correspondent of the *Record* says that, at St. Paul's Church, four professional singers from London were engaged, and the Holy Communion was sung to the music of Gounod's "Messe Solonnelle"; while, at St. Thomas's, "a full stringed orchestra lent their services." On this he observes: "These attempts to turn the worship of Almighty God into a musical performance, are likely to do more to cause division than the repetition of the Creed by three thousand voices will do to establish unity." Certainly they are a great departure from the simplicity of worship, which has always been associated with the idea of evangelical religion.

The sermons on Tuesday, Oct. 6th, at the actual opening of the Church Congress, were preached by the Bishops of Carlisle, Derry, and Ripon, at Portsmouth, Southsea, and Landport respectively. After the Congress had assembled, and the Bishop of Winchester, one of the few survivors of those who took part in the first Congress at Cambridge, had taken his seat as President, the Mayor and Corporation were introduced, and the Mayor, who is himself a Nonconformist, offered the Congress a hearty welcome to Portsmouth. An address was then read by James Griffin, J.P., in the name of the Nonconformists of the borough and surrounding districts; and the Rev. G. Sandwell, of the Congregationalist Church, Southsea, supported it by a speech, as also did Colonel Mumby. These interchanges of friendly greetings between different bodies of Christians are becoming more usual, and apparently more cordial; and under the present aspect of affairs, we may regard them as indicating a growing sense of the unity of believers, in spite of the differences that array them on opposite sides on some of the questions of the day.

The questions discussed at the Congress embraced such topics as might be naturally expected to be taken up on such an occasion. As Portsmouth is the principal naval station, and one of the largest garrisons in the kingdom, it was peculiarly appropriate that the responsibility of the Church in regard to the spiritual welfare of our soldiers and sailors should receive special attention. A soldier made a speech which was much appreciated by the audience. He strongly advocated the abolition of "parade" service, and pleaded for a little more sympathy for men in uniform. He narrated how he and a "masher" went together to church, and the "masher" was taken to a front seat, while he was stowed away in a corner. On another occasion, however, at Westminster Abbey, a verger singled him out and called, "Come on, my boy, you're a national man in a national church." Miss Weston spoke admirably on this occasion of her twenty years' personal work among the seamen of the Royal Navy. The brave defenders of our country are much better cared for spiritually than they used to be, but there can be no doubt that compulsory attendance at worship needs to be followed up by kindly personal dealing with the men if it is to be of any real use.

Mr. J. C. Horsley, R.A., read a paper on the moral teaching of art, which produced a great sensation. He objected very strongly to the present method employed in the national schools of art, as demoralizing in its tendency. Such opinions put forward by a member of the Royal Academy will command a degree of attention which they would not have received had they been uttered by any one else. There is, unfortunately, a worship of art in some circles which amounts almost to a mania. The ideas which are advocated by some leading authorities on the subject are more heathen than Christian. History has shown that periods when the fine arts reached their acme have sometimes been periods of national decadence and social corruption. Artistic excellence is too dearly purchased at the sacrifice of a high standard of morality. We believe that the noblest forms of art may be inspired and controlled by Christian ideas.

The autumnal session of the Congregational Union was held at Hanley, in the Potteries. Dr. Parker preached the sermon, and Dr. John Thomas delivered the address, taking "Spiritual Religion" for his subject. Principal Fairbairn also delivered an address on "The New Sacerdotalism and the New Puritanism." He said that in England to-day two opposed conceptions of the Christian Church stood face to face. The opposition was so radical that the men who held them hardly ever became intelligible to each other. According to one conception, the Church was an organized society; and, according to the other, it was an invisible kingdom which could not be fully realized in any or in all forms of Church polity. Doctor Fairbairn went on to show that the sacerdotal idea was inconsistent with evangelical principles, and pointed out that it was their duty to endeavour to make every man in England feel what the grace of God meant for him.

The Baptist Union held its autumnal session at Swansea, and, considering the distance of the place, the attendance was large. All the local Church of England clergy had signed the address of welcome, as well as the Nonconformist ministers; and Canon Smith said that while not undervaluing the distinctive principles which separated evangelical Christians, they placed foremost the Gospel of Christ, and its extension for the salvation of men. The Tuesday was taken up with a most successful series of missionary services; and on Wednesday, Dr. Samuel Green delivered the address on "The Kingdom of Christ." He most ably explained its

spiritual nature, perpetual endurance, and advance to final triumph. Towards the close of his address he said: "In the great mosque of Damascus, on the upper beam of an ancient portal, may still be traced, in faded Greek letters, the inscription—'Thy kingdom, O Christ, is the kingdom of all the ages, and Thy dominion endureth throughout all generations.' For twelve hundred years have Moslem worshippers gathered beneath that motto, sculptured in olden time, when the building was a Christian church. And still the inscription calmly looks down upon them, as though awaiting its hour of fulfilment, when the banner of the Crescent shall float no more. This is the confidence that should animate our hearts, and stir us up to service, that soon the kingdoms of the world shall be the kingdoms of the Lord, and of His Christ."

At the Congregational Union meeting at Hanley, the Rev. A. Hannay moved that a message of good-will should be telegraphed to the Baptist Union meeting at Swansea, which proposition was cordially agreed to. Mr. Hannay suggested that they might ask their Baptist brethren to meet with them for once in an autumnal assembly. Should this idea be carried out, it will be another distinct advance in the way of showing Christian union.

Now that the Annual Conference is past, the attention of our friends may naturally be directed more particularly to the Week of United Prayer, which will be held, as usual, if God permit, at the beginning of next year. All Christian Churches throughout the world that hold evangelical principles have cordially availed themselves of our invitation, and the programme we have published from year to year. We feel more than ever, however, that in order to reap ample blessing from this annual season of united devotion, we ought to look forward and prepare for its coming. United meetings are more likely to be profitable and effective when individual souls have already been set on fire with earnest desire. The closet of the solitary worshipper is the best preparation for the coming together of brethren in the Lord, and we therefore earnestly request all our readers to lay this duty to heart. By so doing we may hope to plead with greater power when the time comes for us to assemble at the footstool of the throne of heavenly grace, and the result may be that God will open the windows of heaven and pour us out a blessing till there shall not be room to receive it.

During this month it is expected that the general election will take place, and, in anticipation of it, forms of prayer have been drawn up and recommended for use in Christian churches. It is well to feel the responsibility resting on us at such a time. The issues of the appeal to the people are, of course, unknown, but there is no doubt that we are at a critical point in our history as a nation. The passions and prejudices of men are too prone to mingle in the contests of politics, and as these have a blinding effect, we ought the more earnestly to seek that God will direct all things in such a way as will tend most to His own glory, to our own prosperity as a people, and to the benefit of the world at large.

The Social Purity Crusade has been prosecuted with considerable vigour. The Wesleyan Methodists have identified themselves a good deal with the movement. The Rev. Hugh Price Hughes has visited many of the large towns in company with Mr. Stead, the editor of the *Pall Mall Gazette*, and they have been most cordially and even enthusiastically received. Much sympathy has been expressed for Mr. Stead and Mr. Bramwell Booth in regard to the prosecution against them in the Armstrong case. At a great meeting in Exeter Hall, it was stated

by the Chairman, Mr. Francis Peek, that a declaration protesting against the prosecution had been signed by upwards of two thousand clergymen and Christian ministers. The Rev. C. H. Spurgeon and the Rev. Newman Hall each subscribed £5 towards the defence fund. It is likely that energetic steps will be taken to bring pressure to bear both on local authorities to compel them to enforce the provisions of the existing law, and in Parliament to get those provisions enlarged and strengthened. The friends, such as Miss Ellice Hopkins and Mrs. Josephine Butler, who have laboured so hard in the cause of purity amid much misconstruction and opposition, must feel profoundly glad that the country seems to be at last awakening to a sense of its shame and its responsibility. If the evil can be effectively reached, what an unspeakable difference will it make in our national life!

The honour paid to the memory of Lord Shaftesbury by men of every class and nation has been something past calculation. All the civilized world has united in bearing testimony to his worth. The movement set on foot at the Mansion House to erect a national monument to his memory has been cordially supported. The shape it should take, Lord Mount-Temple suggested, should be a statue and an institution in the East-end of London for the benefit of working men. Nothing could be more appropriate.

On Sunday, the 18th ult., special services in commemoration of the Bi-centenary of the Revocation of the Edict of Nantes were held at the French Protestant Church, St. Martin's-le-Grand, when the Pasteur, the Rev. G. G. Dangars, delivered a fervid address with special reference to the event. He trusted that his co-religionists would not allow this commemoration to remain a barren manifestation of feeling, but would co-operate with the Committee, and found a worthy and suitable memorial of the wholesale proscription of the Huguenots from their beloved country, and of the piety and heroic deeds which not only characterised them under dire persecution, but followed them to this land, where they received such a kindly and generous reception, and which in turn derived so much benefit to its trade and commerce from their industry, frugality, and skill.

A meeting was also held at the French Protestant Hospital, Victoria Park, when papers on the subject were read, and Huguenot relics and memorials exhibited. The Bi-centenary Committee have resolved, in addition to striking a commemorative medal, to raise a fund for providing two scholarships at the Theological Faculty of Montauban, France, to be tenable for three years by young men of Huguenot lineage, preparing for the ministry in that country. Sympathetic references to the event were made in many churches; and at Canterbury, both the Dean and Canon Fremantle drew special attention to it. On Thursday, the 22nd ult., a grand meeting was also held in the Mansion House, under the presidency of the Lord Mayor, in connexion with the Bi-centenary celebration.

The appointment of Dr. Fairbairn to the important post of Principal to Mansfield College, Oxford, has been a very wise step, and one which insures the success of the new enterprise. Dr. Fairbairn has secured the confidence and respect of all the churches, and is one of the most influential men in religious circles in our country. A Nonconformist Theological College at Oxford is something strange, but there are eminent Churchmen, like Dr. Hatch, who are ready to give it a warm welcome, and who recognise that it will become an important

factor in the spiritual life of the ancient University. One-third of the money needed for the erection of the buildings has, we are glad to hear, been already subscribed.

The "Gordon Hall" has been opened; that is, what has been for sixty years known as the Globe Road Chapel of the Wesleyan Methodists has been entirely altered, and will henceforth bear the new designation. It will be under the management of the Rev. Dr. Bowman Stephenson, who is well known in connexion with the Children's Home, Bonner Road, E. It deserves success, as a well-considered attempt to solve the problem of reaching the working classes.

Another blank has been made on the Episcopal bench by the unexpected death of the Bishop of Manchester. Dr. Fraser was one of the best-known dignitaries of the Church of England, and one of the most popular. In his theological views, he sympathized with the late Dean Stanley; but he was much better known for his practical shrewdness and incessant philanthropic activity than for any position he took among Church parties. On educational questions he was a great authority, as well as on questions connected with the condition of the agricultural poor. His turn for practical affairs, and his avoidance of ecclesiastical peculiarities, caused him to be spoken of as "the layman's Bishop." He was very popular in his own wealthy and busy diocese, and the news of his death was received with very great regret.

LITERARY.

The life of Jesus of Nazareth is the miracle of history. Its inexhaustible influence on our race is acknowledged by candid and thoughtful writers of every school. Those who deny that He was indeed divine have exhausted their ingenuity and brought all the resources of their philosophy and eloquence to bear on the solution of the problem. But the more closely we study His character and ponder on the change His appearance has made on the world, the more profoundly shall we be convinced that in Him God dwelt with men. The setting of His life in its natural and human surroundings forms an interesting study. We have a contribution to this subject in "The Life of Jesus Christ, the Saviour, retold from the Evangelists," by Mrs. S. Watson (Religious Tract Society), in which the narrative is lucidly given, and illustrated with maps and engravings. "The Life of Lives," by the Rev. W. S. Lewis, M.A. (Religious Tract Society), takes up the presentation by St. Matthew only. It is a thoughtful book, and is especially good in its analysis of the characteristics of our Saviour's personal ministry.

The astonishing eloquence of John, whom his delighted hearers honoured with the name of "Golden Mouth," is, unfortunately, little familiar to our modern world. Men like Isaac Barrow have delighted in reading his works in the original Greek, and some who, like Lord Macaulay, did not care much for his theology, yet found a charm in the products of his genius. He was not only a great preacher, however, but a truly great and influential man—one of the noble figures in the earlier history of the Christian Church, one whose lot was cast in troublous times, and who manifested in them a heroic spirit. "The Life and Times of Chrysostom," by the Rev. R. Wheeler Bush" (Religious Tract Society), tells the career of the famous Archbishop of Constantinople in an interesting and readable form. The same service has been rendered to his memory as the author formerly rendered to St. Augustine in a previous work.

"Short Biographies for the People" (Religious Tract Society) is just the sort of thing that has a value far beyond its modest appearance and small price. The same volume contains twelve lives of ancient and modern worthies, the interest of which is greatly heightened by the portraits. We consider this one of the most useful enterprises of the Tract Society, and we have no doubt its popularity will be correspondingly extensive.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

Oct. 16, 1885.

Next Sunday all the Reformed Churches in France will be celebrating the heroic Huguenots who, in 1685 receiving the death-blow of their past liberties and future hopes by the revocation of the small degree of freedom which the Edict of Nantes secured for them, preferred death or exile to submitting to the Papal Antichrist. By far the greater number—thousands upon thousands, all who were nominally reformed, but worldly in heart—gave way, went to mass, hoping in some future time to retrieve the step; but that time never came. And this brings out into more powerful light the thousands upon thousands of heroes who stood firm. France was drained of her best blood, and has never recovered since. Writers are pledging themselves to get sensible articles on the subject into as many secular newspapers of the 18th as possible; several books are already out, prepared to enlighten the reading public; the Paris Tract Society has published an Album of drawings and portraits of the period; and Roman Catholic journalists are pouring forth the old-time slanders, accusing the Huguenots of conspiracy against the monarchy, and consequently justifying the persecutions.

The Rationalists are taking the opportunity of urging "union of every shade of Protestantism in the one thought of gratitude to the heroes who suffered the martyrdom of the galleys, exile, death, for the free manifestation of their faith;" adding, "They never dreamt of putting forth articles and forms which might drive out one or another from the Church. They only worked in view of concord"! Strange travesty of our noble fathers, with their sound and rock-like Confession of Faith, their trust in their Saviour and God, their full consent to the Bible—the Bible alone, the whole Bible, their thorough and whole-hearted orthodoxy!

However the first germ of the present wide and unfathomable gulf may, perhaps, be discovered in the tension between the Sedan and Saumur Universities, there was no vital division; it was so small a rift, that persecution hid, covered, and stopped its progress, and orthodox Protestantism stood firm, united in itself, offering one front to the foe. The Protestant Historical Society is sending a special double number to all the pastors in France; it contains a fac-simile of the Revocation, a view of the Church at Charenton, the portraits and signatures of Jurieu and Claude Brousson, various articles, and documents of great historic interest and value. On Thursday evening, October 22nd, all are invited by the society to an historical and religious "solemnity;" adding, in order to characterize the tone of the meeting: "When Protestants, faithful to the tradition of their forefathers, who were wont to celebrate by solemn fastings the painful anniversaries of the Church under the cross, shall meet in 1885, they will no longer express sterile recriminations as to the past, but they will feel the need of thanking God for His marvellous deliverances, and of calling down upon their country His best grace and His abundant blessings."

A stirring address, signed by the Permanent Commission of the unofficial Synod, is requested to be read in all the churches; in it the painful contrast is justly drawn between the grand "oaks of righteousness" of our fore fathers' time and their puny descendants, and the cry raised: "Awake! and carry on their work!" It is signed by Jules de Seynes, Eug. Bersier, and Alfred André.

In the 17th century the disseminated martyrs strengthened and revived the faith in the various countries to which they were compelled to flee; in our days there are societies whose sole aim is to discover lapsed Protestant families and disseminated Protestants among Catholic populations. The contrast is fearful;

indifference and infidelity have extinguished in most cases the last spark of faith, and they live lower lives in the religious scale than the people around them. It is extremely difficult to arouse these sleepers; timidity makes them conceal their origin; mixed marriages and Roman Catholic schools carry the children for ever away from Protestantism. Some few, however, have been aroused here and there, but the work has little return.

When will the children of the honoured martyrs "arise and shine"? When will the true light of life break in upon them?

The Pastors Delmas, of Bordeaux, and Pams, of Versailles, have gone to their rest before the celebration which occupied much of their thoughts.

Several autograph letters were lately sold at the public auction in Paris; one of Agrippa d'Aubigné went for 135 francs, one of Jeanne d'Albret for 150, and one of Calvin for 230.

The Sunday-school question is still being discussed, and the International list of subjects is being thrown overboard by many, while the Lutheran list, more simple and elementary, is gradually being approved and adopted. At the same time, the putting the Bible into children's hands is repudiated by many, and, among others, by a writer in the *Eglise Libre*, who advocates some future sacred history, yet to be prepared, "which, together with a catechism and some hymns, will fulfil the proper programme"! Alas for our children, if so fatal a plan be adopted!

Several interesting ordinations have taken place lately. Pastor Roth, whose father pronounced the Consecration Prayer, was ordained in the Church of Chatillon-sur-Loire (one of the oldest in France—organized in 1560 and demolished in 1684, but reorganized in 1808), in which he is to minister. Pastor A. Messervy, in the interesting Church of the Alsacian Colony at Vire (Calvados), was ordained by his father, assisted by several pastors. Pastor Ulysse Martin was ordained to a church long vacant—S. Jean de Marjevols. Pastor Adolphe Martin was ordained to the Church of Landouzy-la-Ville by twelve pastors and his own father, who preached; a beautiful hymn, composed by his mother, lately gone home, was sung as, for the first time, their son ascended the pulpit. It augurs well when earnest sons are eager to follow the steps of their earnest fathers. May their number be multiplied!

A procession of 3,000 women, carrying triumphantly a statue of Saint Roch to the top of a hill, to thank him for delivering Salon, their town, from the cholera, was stopped by the gendarmerie, who captured the saint and dispersed the mistaken dames, who screamed out, "*Vive Saint Roch!*" at the top of their voices till they were tired! They had forgotten to obtain a previous authorization to go processionally on pilgrimage.

The speeches of M. Goblet, Minister of Public Instruction, and of M. Brisson, the President of the Council, are worth noting. M. Goblet thinks that the vexed question of the separation of Church from State should no longer be adjourned; that, whichever way it is settled, all petty irritations and annoyances should be fully set aside for ever. M. Brisson is a partisan of the separation, but he thinks the time for it is not yet come. He declares that personal faith is not only a sentiment to be respected, but a positive fact not to be neglected by a wise governing power; and that the respect due to the religious conscience is the first principle of the French Revolution, being in part its offspring; and its misfortune has been the necessity to resist the power of the Church—*i.e.*, the greatest oppressor of conscience that the world ever knew. Religion has never been the cause, but rather the forms, the hierarchical forms taken by religious societies, and especially that of Roman Catholicism. Some see an easy way of reducing this power by removing the State connexion and support; the Church would then fall piecemeal, the hierarchy being no longer supported and strengthened by the State. Others, more numerous, seeing that the nation is not yet sufficiently enlightened on the question, think that the accessory problems of the separation would puzzle most men, and offend them; at present, such transformations can only be effected when universal suffrage has clearly spoken in its favour.

The electoral fever rages while I write. To the stupefaction of many Republicans, they see the Monarchical and Conservative parties rising considerably in the popular favour. Violence of language, violence in blows and pistol shots, naturally create alarm and throw quiet people over on to the Conservative side, who in nowise wish to see a monarch rule again in France, and, among these, many Protestants. Thirty-seven telling names in Protestant circles in the Gard appeal through the anti-Republican papers to Protestants to vote for the Conservative union—*i.e.*, Bonapartists and Legitimists. If the result of the ballot on October 18th does not shake the foundation of the laboriously constructed Republican edifice, it will at least warn the builders to work more unitedly among themselves, and scatter less dust and ruins around.

GERMANY.

[From our own Correspondent.]

Berlin, Oct. 15, 1885.

THE General Synod met on the 10th of this month. These gatherings only take place every six years, and it is in the remembrance of everybody how the first large representative body of our National Church gave a testimony to the power and truth of religion in 1879. Since that time new elections have taken place: a number of the old friends have died, but many are again in their well-known places; and, at all events, the Spirit is the same. There are only six Liberal members, chosen by the Provincial Synod of Eastern Prussia. They will probably remain quiet, as they are too small a minority to obtain anything. The Lutherans have 56 members, the party of the Middle about the same number, and the friends of the Positive Union, being the largest body, number 77. They and the Lutherans generally act together; and this gives a compact majority; the party of the Middle, though standing personally on the faith of our Creeds, often oppose the two former bodies very strongly in the press on questions of church polity. It seems, however, that the spirit of union is to prevail. This was shown at the very outset by the retention of the same President and Vice-President (Count Arnim and Superintendent Rubesamen) as in 1879. The President of the Upper Consistory, Mr. Hermes, stated, in his introductory speech, that it had always been the wish of the Church Government to work in accordance with the Synod. Such an assembly, composed of earnest Christians from different parts of the country, cannot fail to make a very grand impression—the whole attitude of the Synod shows this feeling of power. I shall return to its practical decisions and results in my next letter, when the short time allotted to the Synod will be over. In the meantime the new elections for the parochial councils are taking place, and in Berlin some new victories have already been gained by the believing parties. In St. Luke's Church, for instance, one of the leaders of the Protestanten-Verein here was not re-elected.

The Order of the Knights of St. John, which has hitherto chiefly directed its attention to the foundation of hospitals, means, since Prince Albert of Prussia is at the head of it, to take a share in the solution of the great social problems of the day, especially in ameliorating the position of the working classes. A beginning has now been made, by building a hospital for incurable diseases. It is especially mentioned in the regulations that invalids out of the working population shall find admittance. The money was chiefly taken from the legacy of the late Prince Charles of Prussia. The inauguration took place last month; the position at Lichterfelde, a village near Berlin, is a very favourable one.

Your readers will remember that at the Alliance Conference at Copenhagen the Danish friends brought forward some complaints about breaches of religious liberty in the north of Schleswig. The case was referred to the German Branch of the Alliance, and the Committee of the latter has now, after full investigation, sent a reply to Copenhagen. The complaint was a double one. Lutheran pastors from Denmark had been forbidden to preach in the north of Schleswig. But the case mentioned had taken place ten years ago, and was evidently only a temporary measure, in times of political excitement. Secondly, the Grundtoigians have been prevented from holding their services on Sunday morning. Our Government, holding this sect to be of a decidedly political character, and endowed with strong Danish sympathies, treated it as a political association, and therefore applied to its meetings an old law, given for the sanctification of the Sunday, which forbids political meetings on Sunday morning in the province of Schleswig-Holstein. This old law dates from the time of Danish rule. The Committee of the German Branch was in the happy position of being able to state that this matter has since been satisfactorily settled. The highest Prussian tribunal has decided that this Sunday law could not be applied in this way. The Grundtoigians are, therefore, no longer prevented from holding their services on Sunday mornings. *If*, however, they are still obliged to announce their gatherings to the police—not to ask for permission, but only to announce them—this is no infringement of religious liberty. Our Constitution has put the services of the non-recognized religious bodies on the same footing with political assemblies, for the very object of securing for them the fullest liberty.

The Committee has also had under consideration the cases of violation of religious liberty in Turkey, and petitions our Government to defend the interests of the Christians in that country.

The German Baptists had their Conference in Berlin this year. It seems that the Methodists are making much progress in Saxony

now, perhaps because their more aggressive way suits the working classes better than the formal preaching of the State Church. In Guben a number of persons recently joined the Moravian Brethren—evidently because all the clergy in that small city are Rationalists.

At the Calvinist Conference at Marburg, last year, a German Calvinist League was formed, and the first regular meeting of the League took place at Elberfeldt this summer. They do not want to get into opposition to other Evangelical Christians, especially to the Lutherans, but only to bring about a closer connexion between the Reformed Christians of Germany. The whole tone of the proceedings was peaceful.

On the 1st of this month a clergyman retired into private life, owing to old age and weak health, who has had a very great influence in Berlin. It is Dr. Müllensiefen, a thoroughly Evangelical man. He was respected by everybody, even people who did not share his views, and his mild way of preaching drew many to the Gospel.

Mr. Schlumbach, whose work has been so blessed here, has again returned from America, a few days ago, to spend some winter months in our city. He will this time entirely dedicate himself to the evangelization of the East-end of Berlin. On the 9th of this month we have also started at Berlin an institution from which we hope much blessing—the noon prayer-meeting. Of course, the beginning is as yet small. It takes place in the "Vereinshaus," 29, Behrenstr., whose central position is especially favourable for such a thing.

ITALY.

The Rev. Carr John Glyn, Rector of Witchampton, desires us to make the following intimation to our readers: "Mrs. Hammond, widow of Captain Hammond, of the Rifle Brigade, who was killed at the Redan in the Crimean War, has a very interesting Orphanage for poor boys at Venice. There are thirty-three in it. The Rev. Si Bernalto is the Director. An abandoned Roman Catholic church, with rooms adjoining, were purchased by the Free Italian Church and given for the Orphanage, and these poor Italian boys are clothed and fed and taught some manual work, as well as to read and write, and, above all, are led to know their Saviour; £12 a year is the sum to support annually one boy. It is an institution which is doing a good work, under Mrs. Hammond, at Venice. Knowing Mrs. Hammond well, and her truly Christian principles, and having seen this month the working of the school, I am most anxious to receive any subscriptions or donations for it."

Evangelical Alliance.

GLASGOW CONFERENCE.

It is difficult to convey to members and friends who could not attend the Annual Conference at Glasgow a vivid and correct impression of all that took place. The most striking feature that characterizes Alliance Conferences was distinctly manifest at the Glasgow meeting,—the spirit of love and unity prevailed; not a jarring note was heard throughout the Conference. And this was the more remarkable when it is remembered that the approach of the General Election, with its great and stirring questions, was agitating the minds of many present. The power and grace of the Holy Spirit could alone have thus ruled the assemblies, and in this blessed restraint the Council gratefully acknowledge the answer to much prayer.

The Queen's Rooms had been engaged for the meetings, but it was soon apparent that although 1,200 persons could be accommodated in the large hall, it would not be large enough to seat all who sought admission to the Conference. At the Conversazione, on the first evening, an overflow of some 600 persons were glad to enter Claremont Church, which, by the kindness of the minister, Rev. A. Scott Matheson, had been opened for their convenience. On the last evening of the Conference, in like manner, a large over-

flow again occurred, and several hundreds were accommodated in another room. A quiet, earnest spirit of love and expectation filled the hearts of the brethren; a true waiting on God for blessing was richly answered; and perhaps no Annual Conference of the Evangelical Alliance for many years past has received richer tokens of the presence and power of the Holy Spirit. The programme of the Conference contained the names of ministers of various Evangelical Churches, eminent for their piety, intellectual power, and spiritual gifts; while many laymen, full of zeal and love in the service of the Lord Jesus, also took part in the proceedings.

A Communion service was held in Claremont Church at 10 o'clock on the morning of the 7th of October, and the Revds. Dr. A. Bonar, Dr. Elder Cumming, and Rev. A. Scott Matheson gave addresses and assisted in the administration of the Lord's Supper. About 500 members of the Conference were present, and as the bread and wine were received, the precious unity and fellowship of all true believers in Christ—as taught in 1 Corinth. x. 17: "For we being many, are one bread and one body, for we are all partakers of that one bread"—was, by the Holy Spirit, brought home to the hearts of His children to their comfort and joy. In the history of Glasgow such an united and public celebration had never before taken place, and coming at the commencement of the Conference sessions, it was a token from the Lord of the blessing which so largely rested upon all the meetings.

The Council gratefully acknowledge the warm hospitality and kindness shown to the visitors from a distance; and great credit is due to the conveners of the Conference, and the Executive Committee, for the admirable arrangements made for the meetings.

Tuesday Evening, October 6.

The proceedings commenced with a Conversazione, held in the Queen's Rooms. Tea and coffee were served in the lower halls, and the company afterwards adjourned to the large room (which seats about 1,200). It was intended to throw the meeting open to the public, but, for some days previously, the number of applications for admission to the Conversazione compelled the local Committee to limit the Queen's Rooms entirely to the visitors and friends who had been specially invited. Arrangements were, however, made for an overflow meeting, to which the public were admitted, in Claremont Church, adjoining the Queen's Rooms. Here, at 8 o'clock, there was an attendance of some 700 persons, and the chair was taken by J. N. Cuthbertson, Esq. The large hall at the Queen's Rooms was densely crowded. The meetings were carried on simultaneously, the speakers going from one place to the other, and giving the same addresses.

In the absence of the Lord-Provost (who was prevented through indisposition from presiding), the chair at the meeting in the Queen's Rooms was occupied by Bailie Dickson.

The 133rd Psalm having been read, the Rev. Dr. R. S. Scorr offered prayer, and a hymn was afterwards sung.

The Chairman then delivered the following address:—

My Lords, Ladies, and Gentlemen,—I am sorry that, through indisposition, the head of the City Corporation is not here to give the strangers and members of the Evangelical Alliance a hearty welcome. The Lord-Provost has been for some weeks in indifferent health, and unable to undergo much fatigue, especially at night; and so the duty has fallen to me—I am afraid, only to be performed in a very indifferent manner. No words of mine can convey to the Alliance the interest we take in your work, and the heartiness with which we desire as a city to welcome you among us. This city and some of its citizens were amongst the first to enter into the spirit of the Alliance, and sought to promote its aims. Some others will trace the work this Alliance has been doing for the last forty years of its existence, and mention the names of the men who were foremost in starting it—the names of Bickersteth, Bunting, Raffles, Angell James, and our own Wardlaw and King; while among laymen, such men as Sir Culling Eardley and Henderson, of Park, with many others of a kindred spirit; and last, but not least, that large-hearted Christian nobleman, who has just fallen asleep like a shock of corn fully ripe—Lord Shaftesbury. The Master calls the workers home, but He carries on the work. And I think we have evidence here to-night, and on our programme, that we have still among us men who adorn their coronets by earnest Christian work. I think it is about twenty-nine

years since you were last among us. This is a long time, and almost makes up the working day in a Christian man's life. To not a few among us the call has come, and the workers of that day have gone to their reward. One name comes up to me in connexion with this Alliance; in this, as in every good work, Dr. King was foremost to promote it. His large loving heart saw that, through the agency of this Alliance, Christians working under their different Church organizations and government might be brought together, and by their united efforts for Christ's cause and kingdom in the world show that that which united them was stronger than the little points that divide them. Not that we need make light of these, for the man who does not love his Church, and interest himself in it, will be of little use in promoting the cause of Christ, and in labouring for the good of his fellow-men. But, then, our Christianity must be deeper and broader than our "Churchianity." We must seek to be lovers of good men, and recognise we are all brethren in Christ. The question may be asked, Has this Evangelical Alliance accomplished all its founders expected? Has it promoted love among Christians, and bound them together in loving sympathy with Christ's people everywhere? Let the answer come from those who have suffered for Christ in many lands, as to how they have been made to feel a Christian brotherhood and sympathy which has nerved them to endure hardness as good soldiers of Jesus Christ. Nor has this been all. You have gone from land to land, and from city to city, and linked Christian men in a common bond of sympathy and love to God and man, and so have sought to fulfil that prayer of our Lord—"That they all may be one, as thou, Father, art in me, and I in Thee; that the world may believe that Thou hast sent me." I trust the Christian work and workers in this city will get a new impulse from the addresses to be given at this Conference. There is much to cast us down as we look abroad: still there is much also to cheer and encourage us. Christian ministers and laymen are all at work seeking new means to reach the careless at home, and bring them to Christ. And no age since the Lord gave the command to go unto all the world, and tell it that He died to save it, has seen so many willing to obey the call and go forth in His name to win it to His glory. And as this Alliance goes from land to land, giving Christian sympathy to those different workers, may it be the means of awaking in many hearts who love Christ and desire to serve Him a response to His call, and say, "Here am *I; send me.*" Like all other service, that of Christ's must have a direct engagement. Master and servant must meet, and we must hear Him say, "Son, go work in my vineyard." May we be all willing to go where He would send us; not waiting for some place we think would suit us, but taking the field at our door, and willing to do the most humble work, if only His, and with wisdom and patience do it! We may not be able to do great things; to few this is given. We may not be able to reap sheaves in this great harvest field; let us be willing to be gleaners gathering up the fruit of the Word in single stalks of precious grain; and at the end of the day our sheaf gathered in single stalks will meet the Master's approval, and we shall hear His "Well done" fall as the sweetest sound mortal ears can hear: "Well done, good and faithful servant; enter into the joy of thy Lord."

Talk not of talents; what hast thou to do?
Thy duty be thy portion, five or two.
Talk not of talents; is thy duty done?
Thou hadst sufficient were they ten or one.
Lord! what my talents are I cannot tell,
Till Thou shalt give me grace to use them well.
That grace impart—the bliss will them be mine,
But all the power and all the glory Thine.

The Rev. Dr. MARSHALL LANG (one of the joint conveners of the Glasgow Committee) gave an address of welcome as follows:—

Bailie Dickson, my Lords, Ladies and Gentlemen,—It is my privilege to prolong the note that has been struck in a speech which, I shall take leave to say, is worthy of the senior magistrate of a city whose motto, as given on an old stone in an old church, is, "Let Glasgow flourish by the preaching of Thy Word, and the praising of Thy Name." In recollection of its origin, we welcome the Evangelical Alliance. This Alliance is now a place of broad rivers and streams; but we who live in Glasgow cannot forget that the tiny rill which has widened into this expanse issued from a conversation between two Glasgow men, highly honoured and greatly beloved—the late John Henderson, of Park, and the late Dr. King, of Greyfriars. That conversation led to the volume of Prize Essays, and the volume of Prize Essays to the circular signed by fifty-five Scottish ministers and laymen convening the meeting at Liverpool. If we claimed for our city the honour of being the birthplace, Liverpool might contest our claim; but we can at least welcome you, friends and brethren, to the city of the parent-spirits of the now world-wide Alliance. In view of the thirty-nine years of its history, we welcome the Evangelical Alliance; for those years present a record of constant loyalty to the principles on which it was based, of persistent endeavour to realize the objects for which it was constituted, of widening circles of influence, both impulsive and protective—impulsive in the circuit of Protestant and Evangelical Christendom, and protective where the red claw of persecution could be traced, and the rights of conscience and truth were invaded. We remember the eight Œcumenical Councils—prophetic moments, reflecting the vision of the great multitude of all nations, and kindreds, and peoples, and tongues, united in the chorus: "Salvation to our God, which sitteth on the Throne, and unto the Lamb for ever and ever!" How vividly do I recollect the last, and not the least, in which I had the honour of taking a humble part, and at which, for the first time, Scandinavian Lutheranism was brought into touch with the Reformed Churches of Europe and America! We remember the enterprises which the Alliance has initiated, the societies which have sprung from it—such as the Christian Evidence Society and the Turkish Missions' Aid Society—the services which it has organized; the call to prayer, united and fervent, which it has sounded; the splendid and successful efforts in behalf of the oppressed which it has put forth in Italy, Spain, Turkey, Persia, Sweden, and elsewhere. We remember all that, by the grace of God, the Alliance has been and is; and, with our whole heart, we stretch forth the hand of brotherhood: "Brethren, whom

the Lord has thus owned and honoured, welcome!"

In the sense of the calling and need of the Christian Church, we welcome the Alliance. It comes to us with two words on the lip—words often travestied, often denied, but in themselves most solemn and blessed—peace, union. It does not come to attempt the impossible, to put round men into square holes, or to propound a comprehensiveness which would mean simply an unwholesome shallow. It recognises that where there is life there is thought, and where there is thought there must be diversity. In the Memoir of Dr. King, which, by a happy coincidence, was published within a very few days of this assembly, I find an account of the Conference in Liverpool; and in that account I read the sentence: "The principle has been broadly proclaimed that the freest expression of our convictions on any religious question is to be henceforth no offence while a proper spirit is displayed." This is right; this is wise. A Greek writer tells us of a man who cut the wings of his bees, and placed the finest flowers before them to save them the trouble of a flight to Hymettus. The bees made no more honey. We cannot fight against the nature of things. In Scotland, at least, there is no use in trying to reduce us to uniformity of thought and action in things ecclesiastical. Our English friends must know that there are only two nationalities which prize an idea as more even than their necessary food—the German and the Scot. Give the Scot a little oatmeal and an idea, and he will speak and fight, though the world be against him. The idea may be quite incomprehensible to an outsider, it may not be very comprehensible to himself, but he will do battle for it all the same.

Well, without attempting to coerce into any external unity, without meddling with ecclesiastical lines, the Alliance is here, demonstrating a fact, "*Unum corpus sumus in Christo.*" Union in Christ is a fact, in and notwithstanding all diversities. We feel it; we feel the communion of saints. How far apart were Fenelon and Samuel Rutherford! But in the love of the one Christ they are one. How far apart were Francis Xavier and Henry Martin! But in the holy enthusiasm which inspired them, were they not one? Union is a fact. We forget it sometimes; alas! sometimes we sin grievously against it. So we forget, so we sin against other unions which nevertheless exist.

"No distance breaks the tie of blood;
Brothers are brothers evermore:
Nor wrong nor wrath of deadliest mood
That magic may o'erpower.

"Oft ere the common source be known,
The kindred drops will claim their own,
And throbbing pulses silently
Move heart towards heart by sympathy."

The Alliance manifests what is, what "wrath of deadliest mood cannot o'erpower." It seeks to warm our hearts with it; and if we may not build tabernacles on its platforms and say, "It is good to be here, here let us stay," it sends us to our own companies with the entreaty to check all that is bitter and unbrotherly, and, even when we speak controversially, so to keep our thoughts and actions in "the large charitable air," that, if our discords are not "quenched by meeting armies," we shall at least "receive one another as Christ also received us to the glory of God." And manifesting the fact of union, this Alliance thus bids us realise that the best way of uniting is not Christian seeking Christian round the rim of the ecclesiastical circumference, but Christian seeking Christian at the one great centre—Christ Himself. The conditions of a united Christendom are, the up-look—Christ the all-in-all—and the out-look—away into all the world; and last—but shall we not say first?—a new day and power of Pentecost. Brethren of the Alliance, thus toning and directing our thoughts in the fulness of the blessing of the Gospel of peace, we bid you welcome! Welcome to hearts and hearths! Our climate may not be the brightest. Possibly, you may, before parting, be reminded of our variety—rain, with occasional falls of snow. Our city may seem to you only a "mass of stone, and smoke, and shipping; a wilderness of steeples peeping on tip-toe through their sea-coal canopy." But there are pulses in our city easily stirred to generosity; and to thousands in it the name of our one Lord is "as ointment poured forth." May you be cheered and refreshed by your residence amongst us! We desire that we shall be gladdened by your presence, and strengthened by your counsels. And may the effect of our Conference be gain to our own spiritual life, blessing to the whole Church of the redeemed, and increase of zeal in the promotion of that Gospel of the everlasting grace which "heaves the hill and breaks the shore, and evermore makes and breaks and works;" in a word, "Glory to God in the highest; on earth, peace and good-will to men!" Again and again, welcome!

The Rev. Principal DOUGLAS also welcomed the Alliance to the city. He said that admist the busy industry which they would see in Glasgow—the home, as it was, both of manufacture and of commerce—they would find the varieties of character that they might wish to enlist in the service of Christ, and which he trusted the presence of the Alliance might affect for that highest and most blessed of all purposes.

The Rev. Dr. BOYD said they welcomed the Alliance to Glasgow because of the great and good work it had done; they welcomed it as a testimony to the truth that underlying all their differences there was a real and vital union which linked Christian to Christian, and which could not by any possibility be dissolved.

The Marquis of ANGLESEA said:—

It is with real pleasure that I rise to welcome this large body of Christians gathered from different denominations. It must be a gratification to us all to realise that there is a common basis on which we can all meet—namely, that of a personal love towards the Lord Jesus Christ, and, therefore, a common love to the brethren as members of he one great body. It is by virtue of this com-

men bond that the Alliance seeks in every part of the world to rescue and give aid to any troubled Christians. From the Manual published by the Alliance we shall, therefore, thankfully observe that recently the society has been able to procure religious freedom for the native Protestant communities in Upper Egypt, from whom it had been withheld for several years. In Spain, also, the pastor of a Protestant church who had been unjustly imprisoned was released through the efforts of the Alliance, which pleaded on his behalf. Again, in Bohemia, a deputation of the Alliance had an audience of the Emperor of Austria, as a result of which an Imperial decree was issued by which freedom of worship in private houses and at public religious meetings was granted. Besides these more recent cases where the Alliance pleaded successfully with Roman Catholic and Mohammedan rulers for religious freedom to Protestants, I should, perhaps, draw your attention to a previous case where successful efforts were made on behalf of six converts to Romanism in Sweden, on which occasion the Alliance obtained from a Protestant monarch liberty for persecuted Romanists. Outside of and in addition to all this, there is, of course, that common duty of love to all men which leads the Alliance to give its aid even to those who are not entitled Christians. With such purposes and aims as these, it is hard to understand how Christians can refuse to join in the work of the Alliance; and it must be a matter of cordial congratulation to us to observe how the Alliance is growing both in numbers and influence. I cordially, therefore, both in my own name and in that of other Christians of the west of Scotland, welcome the members of the Alliance to Glasgow, which, being already a centre of civilization and progress, may, we trust, also become a centre of true spiritual life.

A letter of welcome was read from the Directors of the National Bible Society of Scotland to the following effect:—

The Directors of the National Bible Society of Scotland desire cordially to join in the welcome given to the Evangelical Alliance, meeting for conference this week in Glasgow. Memories and sympathies common to both associations seem to render such brotherly greeting natural and fitting. The Evangelical Alliance can scarcely meet in this city without recalling the honoured name of the late Mr. John Henderson, of Park, in whom the National Bible Society of Scotland also recognises one whose services and memory it must ever hold in the highest esteem. It is the prayer of the Directors that the present Conference may tend to draw yet closer the ties that unite those who are brethren in one faith and hope, and to increase the power and influence of an institution which, dwelling remote from passing controversies and sectional interests, has done much to give practical effect and manifestation to the principles of Christian unity and spiritual brotherhood, and has never failed to make its voice heard, as it had opportunity, in the sacred cause of liberty of conscience, and on behalf of those, of whatsoever nationality, who have been called in our time not only to believe in Christ, but also to suffer for His name.

Lord POLWARTH, as President of the Alliance, responded to the welcome, and said:—

It showed that the hearts of the Glasgow people were what they had always been—generous and warm. Dr. Lang had said that in one sense Glasgow was the birthplace of the Alliance. It had now come to middle life, and if it now came back to Glasgow after twenty-nine years' absence, he was sure it would get fresh hope and courage to go on its way for the future. Since last in Glasgow the Alliance had not been idle, for during these years it had gone on its steadfast course, doing the work it undertook at that time. It had manifested to the world the great truth that all who loved the Lord Jesus Christ in sincerity and truth were really and truly one. So long as they were united to Him it was impossible they could be otherwise than part of His very body, one with Him, and therefore one with each other. The Alliance had prosecuted its work on behalf of the persecuted and afflicted of all nations. If on one side of its banner it had inscribed "Love and charity," on the reverse side it had written "Religious liberty." It had also tended to cement in one Christian people of all nations. Since it first met in Liverpool it had obtained members in all parts of the world. It had still a great deal to do, for, alas! there were still persecuted Christians. He hoped it would obtain a great acquisition of strength. He did not know that the Alliance had not work to do at the present moment, perhaps in this great city of Glasgow, with its manifold interests, and in Scotland and Great Britain, when many and what were called burning questions were being discussed. There were questions upon which Christians did not see eye to eye, and there were questions upon which they held firm convictions and upon which brethren did not agree, and these would never be properly determined unless approached in a spirit of enlightened Christian tolerance and mutual self-respect. The Alliance desired, therefore, to spread abroad a spirit of love and charity, especially when these questions were considered.

DONALD MATHESON, Esq., Chairman of the Council in London, and the Rev. Dr. DRAPER, of New York, responded on behalf of the visitors.

Another hymn having been sung,

The Rev. Dr. RIGG delivered an address on "The Evangelical Alliance—its work in promoting Christian union and in defending the persecuted," as follows:—

Forty years have passed away since amidst tears of joy and songs of triumph the Evangelical Alliance was founded. The men who took a leading part in the work of founding it were the noblest men of their respective Churches—were, speaking broadly, the noblest Christian leaders of their time. The names of many of them are still cherished in tender and grateful recollection; of a considerable proportion of them the names are historical. The preliminary movements which led to the formation of the Alliance began almost

simultaneously in England and in Scotland. In England, John Angell James, of Birmingham—a man who remarkably combined wisdom and general power of mind with saintliness—and Dr. Leifchild, his congenial friend, of the same Christian community, seem to have taken the first steps in advance. Their initiative was very soon followed by Conferences of Christians of various Churches held in 1844, one in the Wesleyan Centenary Hall, the second in Exeter Hall. In Scotland, at the Bi-centenary of the Westminster Assembly held in 1843, the general subject of Christian union was informally and indirectly discussed. The result was an invitation issued in 1845, and signed by fifty-two Scottish ministers and laymen, for the convening of a meeting at Liverpool to consult on the best means of promoting Christian union: 216 Englishmen responded to the call, and at Liverpool, after much close and deeply serious discussion—after profound consideration and very much prayer—the Alliance was established on its present foundations. Among the names appended to the Scottish invitation were those of Chalmers, Candlish, Guthrie, Wardlaw, M'Crie, Dr. King (of Glasgow), Henderson (of Park), Lord Breadalbane, and many more of the best men in Scotland. Among the English names, besides Angell James and Lichfield, were those of Bunting, Bickersteth, Baptist Noel, Raffles, Steane, W. Arthur, and many others better known, perhaps, across the border than in Scotland. The great French name of Adolphe Monod, and the name of the no less distinguished German scholar and divine, Tholuck, are among the founders of the Alliance. The distinguished Dr. Adams, of New York, was also of the number. Sir Culling E. Eardley was appointed President of the Alliance. This gentleman, John Henderson, of Park, and Thomas Farmer, of Gunnersbury House, were a trio of munificent laymen to whose generous devotion to its cause and interests the Evangelical Alliance was very greatly indebted during the first twenty years of its existence.

The expectations formed at the foundation of the Alliance were very high, perhaps excessive. In some respects—as, for example, in regard to the creation of a working social union and intercourse of Christians of different denominations—they have not been fully realized. In other respects, however—and, in particular, in respect of the influence in favour of religious liberty exercised by the Alliance all the world over—they have been much more than fulfilled. Let it be added that if, in regard to practical social union and intercourse among Christian people, the anticipations of 1845 have only been imperfectly fulfilled in this kingdom of Great Britain and Ireland, they have been, to a large and blessed extent, realized among evangelical Christian communities in other parts of the world. As to the larger and more sanguine hopes, also, of 1845, we may believe that they are destined to receive a growing and, before long, a great fulfilment. There is gratifying evidence that, in this respect, the grand and true idea at the root of the Alliance is taking, from year to year, an increasing hold on Christian society. Indeed, the evidence of this is to be found in the important and efficient undenominational societies which have actually had their origin from suggestions and influences emanating from the Alliance. Among these are the Christian Vernacular Society for India, the Turkish Missions' Aid Society, and the very useful and meritorious Christian Evidence Society, of London. The Barnet Conferences of believers of all denominations were also the indirect but distinctly traceable result of the Evangelical Alliance unions. Societies and movements which thus bring together for active co-operation Christians of many different denominations cannot but tend to break down interdenominational prejudice, to overcome social barriers, and to diffuse a desire and effort after practical and hearty personal intercourse. Many personal friendships have grown out of such blendings of intercourse for purposes of Christian philanthropy, and many more will do. Towards the growing breakdown of denominational exclusiveness which is visible in various directions the Evangelical Alliance has largely contributed. Perhaps among the agencies of the Alliance which have specially helped in this direction none have been so efficient, within the limits of the personal intercourse involved, as the joint deputations for the purposes of the Alliance in promoting Christian union, in composing denominational differences, as in Italy, and in vindicating religious liberty in all parts of the world, which have been organized during the past thirty years.

I have already intimated that, in its efforts to vindicate religious liberty, the Alliance has developed a power and influence beyond anything that could have been anticipated when it was founded. The first occasion on which I myself saw this function and potency of the Alliance impressively displayed was at the memorable Conference of the Alliance at Berlin in 1857. I am not at liberty to give expression to the urgent stream of reminiscences of that Conference, never to be forgotten by those who attended it, which presses upon my mind—a Conference which gathered together the great evangelical leaders of Germany and France, and at which the members of the Alliance were, at Potsdam, the guests of the accomplished and truly religious, though somewhat dreamy and unpractical, Prussian King, the close friend of that distinguished and gifted man, Baron Bunsen, who made himself a familiar acquaintance among the members of the Alliance. But it is to our present purpose for me to remark that, through the influence then brought to bear on that monarch, the crying wrongs of the Baptists throughout Germany were presently allevated, and in the end redressed, and a basis was laid for that dispensation of growing and deepening religious liberty which has since been spreading throughout Germany, and from Germany has been making its way gradually through the Continent.

At a much earlier date, however, than 1857 the Alliance had begun its work of defending religious liberty by moral influence. So early as 1849, through the French Government, Lord Roden heading the deputation to that Government, it intervened between the Papal Government and a victim of the Inquisition who had been cast into a dungeon for reading and teaching the Word of God. The French Government obtained the release of the captive. In 1852 it took up the case of the Madiai, of Florence, who had been imprisoned by the Grand Duke for the crime of holding meetings to read the Bible. The imprisoned pair of Bible witnesses were released. Seldom has a year passed, indeed, without some

effectual interposition on behalf of the victims of religious tyranny, the Alliance having been steadily supported in their efforts by the authority and influence of successive British Secretaries of State for Foreign Affairs, from the days of Lord Palmerston and Lord Aberdeen to the present time. In the cruel case of Matamoros, when the Spanish Government, twenty years ago and more, was still under the direct influence of the Papal Inquisition, the Alliance, after long and arduous effort, in which it was supported by several other Protestant associations, succeeded so far in their efforts as to secure the commutation of eleven years' sentence to the galleys into one of banishment from the country. A happy banishment, one cannot but think, for such victims from such a country as Spain then was; it is better now!

The variety of instances in which the Alliance has intervened has been very great; they have not always been cases of Protestants under the tyranny of Romanist Powers, or the oppression of Muselman intolerance. Some ten years ago or more, Lutherans in the Baltic provinces of Russia suffered much from the bigotry of priests of the Greek Church. On behalf of these victims the Alliance interposed effectually. Earlier still, in 1859, six women, sentenced to banishment from Sweden for becoming Roman Catholics, were adopted by the Alliance as their clients, and obtained permission to remain in their own land. In very few cases have the efforts of the Alliance been unsuccessful. They failed, however, in the case of the Jewish child, Mortara, kidnapped by the Jesuits from his parents. This act was defended by those who abducted the child on the ground of religious and philanthropic motive. The Alliance, however, could not but act, in this case also, on the high principles of Christian morality and regard for the sanctity of parental rights, even where the parents were poor Jews. The good Christian effect of their interposition, although ineffectual for its immediate purpose, was shown by the comment of the *Jewish Chronicle*. "If," said that journal, "in the Jewish mind the name of Jesus is to be dissociated from the memory of the rack, the dungeon, and the stake, it is by such manifestations of warm sympathy and brotherly affection that this change can be effected."

The labours of the Alliance on behalf of religious liberty have extended to Turkey, Persia, Syria, Egypt, Germany, Sweden, Italy, Spain, Austria, Switzerland, and other countries. The French missionaries in Basutoland, as well as the English missionaries in New Caledonia, have been effectually succoured. In Switzerland, the latest efforts of the Society have been made on behalf of British subjects connected with the Salvation Army—in this case, however, with very little success, although not without eliciting and enlisting important moral support. Austria has been one of the latest strongholds of religious tyranny. After Italy had become completely free, and even Spain had consented to allow considerable scope to evangelical teaching and organization, in most parts of the Austrian dominions the iron rule of Popish or old Lutheran tyranny and suppression remained unbroken, and showed no signs of yielding. Attention was pointedly directed to this condition of things at the Basle General Conference of the Alliance in 1879; a deputation was in consequence sent to Vienna, of which Sir W. M'Arthur was a member, and considerable amelioration has been the result in several parts of the empire. Still, however, the state of the law and the rules of administration in the territories of that important and far-reaching Power are far from satisfactory; and at the present moment, I believe, an appeal against religious tyranny within Austrian territory is under the attention of the Council of the Alliance. A very sad case of Turkish oppression—that of a Moslem Professor and fifteen of his pupils who had been led to embrace Christianity without the intervention of any missionary—has been brought under the attention of the Council. They have disappeared, having, it is believed, been separated from each other and drafted into the ranks of the army.

One of the lessons taught by the experience and labours of the Alliance—an unwelcome lesson—is that, not very many years ago, the religious intolerance of Continental Protestantism was, within the limits of its territorial power, not less complete and grinding than that of Rome; and that the assumptions and principles on which that intolerance was essentially based closely corresponded with those on which the Papal religious despotism was founded, the Monarch as *summus episcopus* taking the place within his own territory of the Pope in Roman Catholic countries, and alike demanding absolute conformity to his religious confession and ritual, and the suppression of all manifestations of individual religious life or liberty. The territorial supremacy, however, of the Continental Heads of their Churches being limited to their own dominions, while the Papal claim of religious supremacy was universal, the final and capital punishment for the obstinate and contumacious dissenter or heretic, which, within the jurisdiction of the Pontiff, was death or perpetual imprisonment—so, at least in theory, it continued to be—was in the case of the Lutheran religious despotism banishment from the realm. This dark blot on the ecclesiastical governments of Continental Protestantism has been brought within the view of English and American Christians almost entirely through the operation of the Alliance. It is the great achievement of this comparatively humble organization that the light of world-wide Christian recognition having been turned upon this blot, it has been in many continental countries, and especially in wide and mighty Germany, almost wholly removed, whilst elsewhere it is now in process of being gradually effaced. Thus a deep and bitter reproach is being wiped away from the Protestant name. The reaction of this movement upon Roman Catholic countries cannot but have been great. Combined with political changes, it has, as we may well believe, materially contributed to the marvellous transformation in this respect which has passed upon Italy, and to the great amelioration which must be recognised even in Spain.

It is sad to note that in Switzerland the spirit of religious intolerance still so far prevails. There it seems that a secular republicanism of the most democratic level does not prove itself favourable to individual liberty, and looks with an eye of hard enmity—the enmity of "the world" against that which is spiritual and of faith—upon the free movements and the evangelical enthusiasm of Christian societies.

So much has suggested itself as to be said respecting the past history of the Evangelical

Alliance. As to its prospects for the future, who can venture a forecast? One thing seems to be certain—that the growing temper of mutual kindliness and forbearance among Christians and Christian communities is in favour of the growth of its influence, and the increase and spread of its organisation. Its ideas have triumphed, in fact, far more widely than its organisation has spread; and this is, for the Alliance, high praise. When its ideas are generally accepted, its functions as an organization may have to be modified, because, in fact, the movement will have outgrown the possible limits of an organization. As yet, however, we are very far from having reached that stage. It is much to be desired that the actual gatherings of Christians of different Churches under its auspices, both public or semi-public, and also more privately social, should increase and multiply throughout the United Kingdom and America. Abroad, it is not to be doubted that gratifying recent advances in respect of Christian union and mutual sympathy will in future be fully maintained. In foreign countries, and by means of world-wide gatherings, there still remains a vast work to be done in bringing Christians of various confessions and of different nationalities into relations of good understanding with each other. Such gatherings as those at Berlin, Geneva, Basle, and Copenhagen—to name these as specimens—produce a powerful impression on the Continent, and contribute materially to the furtherance of the Gospel, and to increase and extend a friendly fellowship among the various Churches.

The assembling of the Alliance once again in Scotland, among the Churches which had so much to do with its organization, and at Glasgow, among the memories of great men who took a leading part in its early history, cannot but be full of interest and of hopefulness. Most fitting also is it that the Alliance should assemble in a city which, at this moment, offers, in various forms, instances and examples so remarkable of union among Christians of all the great Churches established here, to promote the grand objects of practical Christian philanthropy and social regeneration among the masses of people of various races so densely crowded together in this vast city.

May the Master of assemblies preside over this meeting from first to last, and may an impulse be given to genuine Christian love and service throughout these favoured British countries and the whole world!

The meeting was closed with prayer, and the Benediction by the Rev. Dr. A. N. Somerville.

Wednesday, Oct. 7.

At ten o'clock this morning, some 600 members of the Conference assembled in Claremont Church for a united Communion Service. The Rev. Dr. Andrew Bonar presided, and brief addresses were given by the Rev. Dr. Elder Cumming and the Rev. A. Scott Matheson.

At eleven o'clock, the Conference assembled in the Queen's Rooms, under the presidency of Lord Polwarth.

After the usual resolutions on the order of business had been adopted, the Chairman briefly addressed the meeting.

"The Annual Address."

The Rev. J. Monro Gibson, D.D., then spoke as follows:—

Unity by the Way of the Cross.

There is, as we all know, a unity of the Church which does not need to be sought after or prayed for, because it is already enjoyed. The oneness of all true believers throughout the world with their Lord, and with one another in Him, has already existed as a fact, and is for the most part acknowledged by those within its hallowed circle. To the reality and indefeasibility of this union the Evangelical Alliance has from the beginning borne clear testimony, and its influence has, beyond all doubt, contributed in some degree to the growing acknowledgment of its importance and value. It is not in vain that for nearly forty years there has been inscribed upon this banner, which it is our privilege to hold aloft in Glasgow this week, "*Unum corpus sumus in Christo.*"

But our aim goes far beyond the recognition and declaration of this spiritual unity. We pray and labour for a unity which will be recognised not only within itself, but by those that are without—the unity for which our Saviour longed so earnestly as He looked down the coming ages before He left the world; a unity so manifest that the world must see it, and, seeing it, cannot but be convinced that He around whom all so lovingly gather must be in very deed the Son of God and King of men. For *that* unity we still must pray, and still must labour; and it is to its attainment that the Evangelical Alliance has directed, and will continue to direct, its most earnest endeavours. May the Lord grant in His great grace that this annual gathering may tend in some measure to promote the holy cause, and hasten the glad day!

Where are we? How far have we reached? Surely something has been gained, some progress made. This much, I think, at all events: that we have entered on the right path, so that there need be no steps retraced. If we do not yet see as clearly as we would wish how this visible manifest union is to be attained, we have had a good deal of quite demonstrative instruction as to how it is not to be attained. We have learned, for instance, that it is not to be attained by organization, political or ecclesiastical—that it is a thing of the inner life, and not of the outer shell—that it cannot be attained by building a great house round about a divided family, so as to have them all within the same enclosure; but that its essence is to be sought in the one spirit pervading the family, whether they all dwell under the same roof or no. We have learned, by whatever slow degrees, the old lesson that the union of which we are in search is a union like that which subsisted in all its fulness between the Father and the Son, even when one was in heaven, and the other on earth.

It is not less obvious that unity is not to be reached through forced uniformity. To us now, who have learned the lesson, it does seem very strange that the attempt should have been made by those who had the New Testament in their hands, almost every page of which is a standing

rebuke to those who attach vital importance to matters of form. The familiar illustration of the body and its members alone might have been a safeguard against so foolish an error. What sort of bodies should we have if all the different members were reduced by some act of uniformity to the same shape? Then, indeed, might the hand say to the foot, "I have no need of thee;" and both of them to the head, "I have no need of thee;" for head, feet, and hands would be all alike, and quite too many of them! From the beginning until now, this Alliance has held and declared that true Christianity is not a thing of outward form, but of inward life—that "in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith working through love." And here again we are, beyond all question, in the right path.

But experience has proved that even after learning that the unity required is a unity the essence of which is in faith, it is possible to take a wrong road to it. It has been found possible to replace the faith which works through love by another which works through logic, and which, therefore, instead of making harmony, has multiplied divisions. In place of the simple faith of the Scriptures, meaning the outgoing of the whole soul to the Lord Jesus Christ, there came a prodigious effort of intellect, exhausting itself in the attempt to grasp a great system of the universe, beginning with the decrees of God in the past eternity, and sweeping on majestically to the consummation of all things in the eternity to come, picking up easily on the road such fragments of truth as lay in its path across the circle of the sciences, and if any luckless fact of science stood in the way, so much the worse for it! And the unity of faith was supposed to lie in absolute identity of opinion through all that mighty range! These days are, happily, past, and we have come, or are fast coming, back to the simplicity which is in Christ, to recognize that the "unity of the faith" towards which the maturing Church is hastening may be otherwise described as that of "the knowledge of the Son of God," according to the great Apostle, who looked forward to the day when we should "all attain unto the unity of the faith, *and of the knowledge of the Son of God*, unto a full grown man, unto the measure of the stature of the fulness of Christ; that we may be no longer children, tossed to and fro, and carried about by every wind of *doctrine* . . . . but speaking truth in love, may grow up in all things unto *Him* which is the Head, even Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body unto the building up of itself in love."

There are few things more hopeful in the prospects of the cause of union than the growing disposition among Christians to make less of abstract truth, and more of Him who said, "I am the truth"; less of faith as a thing in itself, and more of it as a link which binds us all to Him, leading us to say, not with the dogmatist, "I know what I have believed," but with the Apostle, "I know *whom* I have believed"; in a word, less of creed and more of Christ. Oh, how much better is the "one Lord, one faith, one baptism," of the Apostle, than the "one Church, one creed, one mode of baptism," of the sectary—one Lord, on whom we all believe, and into whom we are all baptized by the one Spirit into the one body; bowing alike in trustful adoration to the one God and *Father* of all, and looking forward in one hope of our calling to the *Father's* house, wherein there are many mansions indeed, but only one ransomed Church, gathered from north, south, east, and west, out of every kindred, and tongue, and people, and nation!

This recognition of the personal Christ as the object of the Church's faith is far more satisfactory than the attempt which has also been made, in the interests of Christian union, while not abandoning what may be called the documentary idea of unity, to limit its difficulties by limiting the size of the document to which all should subscribe—to reduce, as we might say, the creeds of the churches to their lowest terms—to find some "least common denominator" for all the denominations, so that they might be added up by their numerators into one result. We by no means say that efforts in this direction have been fruitless, for it is plain that many of the divisions of the Church have been due to the attempt to include far too much in the Church's creed, and the movement in the direction of brevity and simplicity has been wholesome and hopeful in the main; but then there is always the fear—and not only the fear, but the danger—of reducing the creed too much, getting it down to terms so low that it ceases to be a Christian creed at all, and leaves room for a "Christianity" without Christ. On the other hand, when the scriptural idea of faith as a living link to a living Saviour is kept prominent, all that is essential in the creed of the Church is conserved; for there cannot be this outgoing of the soul to Christ without the most cordial acceptance of His teaching about Himself and the Father and the Holy Spirit, and the way of salvation, and the whole circle of saving truth. We do not say that more extended creeds have not been of service, and are not needed still, especially as a guarantee for the teaching in the Church; but, as a basis of Christian fellowship and fully-acknowledged brotherhood, we hold that nothing more is necessary than evidence of unfeigned faith in the Lord Jesus Christ. "*Unum corpus sumus* IN CHRISTO." That is enough: "Christ, all and in all."

But, so far, we seem to be getting farther and farther from a union that is manifest to the world. A great ecclesiastical organization is a visible thing; uniformity, though less impressive, is yet quite easily observed, and even a creed is something that can be made visible after a fashion by the use of the press; but this "faith in Christ" withdraws the essential unity so entirely into the spiritual region that the world cannot be expected to follow it there and find it out, and be any the wiser or better for it. It remains, then, to show how this unity of faith in Christ can be made manifest to the world.

And here it will be safe to go back to the Apostle again. "Neither circumcision," he says, "nor uncircumcision, but faith"—so far so good, and what next? "Faith *working through love*." Here we have the transition from the invisible to the visible. The faith which links each Christian to Christ is unseen by men, but the love which is the result of it, need not, cannot in fact, be concealed from them, if it is there in force. And it

need scarcely be said that it has been one of the great objects of this Alliance to promote love amongst Christians, and to induce them to take every means not only to cherish it in their hearts, but also to express it in their lives. And there has been progress in this direction too, very marked and happy progress, in recent years; but there needs to be a much larger development and fuller expression of this Christian affection before much impression can be made on an unbelieving world. It must, in fact, be so marked and remarkable as not only to compel attention, but to oblige those who observe it to ask the questions, How can it be? Whence has it come? No one can say that this point has yet been reached. The extent to which Christian love prevails is not yet so extraordinary as to raise any serious question as to its origin; the phenomenon is not by any means so startling as to manifestly call for a supernatural cause. It is a great thing that unnatural variance and bitterness of strife have in so many regions been replaced by what may fairly be called natural affection; but our Christian love must manifestly transcend the limits of natural affection before we can expect the world to be convinced that it is from above, that it comes out of heaven from God, and that He through whom it comes is, *ipso facto*, proved to be what He claims to be—the Son of God and Saviour of men.

This brings us to the point we have mainly in view in this address—viz., that while it is by love that the unity of the faith is to be manifested, it is not by love in the ordinary range, but in the extraordinary range which belongs to the faith in Christ—the love, that is, which finds its example and model in the Cross. It is by the Cross that the divine love is commended to us; and in the same way must it be commended by us to those that are without. You remember how even Christ Himself, pure and holy and loving as He was, failed on any large scale to draw men unto Him, until the light of the divine love had been made, so to speak, to *glare* before the eyes of men in the awful sacrifice of the Cross. You remember, too, how distinctly this was present to His own mind, as when He cries, "I, *if I be lifted* up from the earth, shall draw all men unto me." It was not till divine love blazed out in the cross that men were attracted in large numbers to Christ; and it will not be till the love of Christ blazes out in the same manner in His people that the world will be compelled to recognize their oneness with Him who gave His life for men who were His enemies.

The trouble with our love and its manifestation hitherto has been that while there has been quite enough of *sentiment* in it, there has been far too little *sacrifice*. It has not been conspicuously marked with the sign of the cross. It is easy to speak and to write of "our dear brothers and sisters in Christ"; but what do we give up for their sakes? There has, happily, been not a little sacrifice for the cause of Christ, as represented by the wants of the perishing heathen abroad and at home, but very little of it, as yet, for His cause as represented by the woes of the torn and bleeding Church. We put crosses on our churches still, and there is certainly no place where the tender but awful symbol is more appropriate; yet the church is often the last place where good Christian people think the cross in its reality ought to be. How many are there even of those who, as private Christians, show not a little of the spirit of their Master, self-forgetful, tenderly considerate of others, ready to make sacrifices for their sakes, who show none of it in their bearing and conduct as members of the branch of the Church to which they belong. In putting on the churchman, they put off the man, become haughty and exclusive, regardless of the feelings and interests of others, always insisting on what they call their rights, and thinking little or not at all of what is certainly their duty—to love their fellow Christians as Christ has loved them. They justify their conduct to themselves by the thought that they are contending for the cause of Christ; but they forget that the cause of Christ cannot be identified with the interests of any part of His kingdom except in so far as its interests agree with the general interests of the whole; and they forget, besides, that what may seem to them, and may really be, a great advantage to the cause of Christ may be secured at far too great a cost. Whatever we are striving after must be, indeed, of overwhelming importance, if it be not too dearly purchased at the expense of that unity of spirit among Christians, the longing for which was the great burden of the prayer which was in the Saviour's heart and on His lips as He advanced to His great sacrifice. The Church as a whole, and all its individual members, are called upon to make sacrifices for the good of the world; but no less is it the duty of the different parts of the Church to make sacrifices for each other. But how seldom is this ever thought of! Where two denominations of Christians are working in the common cause in the same place, how seldom does the one make any considerable sacrifice for the other's sake! How seldom is it made conspicuous that Christ is all and in all to the Christians of our towns and villages and country districts; that in very deed it is not so much, not nearly so much, a question whether this, that, or the other enterprise shall flourish, as whether the name of Christ shall be exalted and His cause advanced, at whatever cost! "But our cause might die," says one. So be it, then, if thereby the cause of Christ is advanced. And never would the epitaph suggested by the Negro preacher for the congregation that had died by giving too much, be more appropriate: "Blessed are the dead that die in the Lord." "But our enterprise is so essential to the progress of the cause, its life is too valuable to be sacrificed." Very well; but was not the life of Christ valuable, too valuable to be risked or sacrificed? Yet He gave it up—gave it up, indeed, for a purpose wider than the accomplishment of unity; and yet, as we have seen, this prayer for unity seemed to be deepest in His heart at the very time. But, after all, just as it was with the Master, so will it be with the servants; the ultimate issue will be not death, but larger, fuller, richer life. Christian enterprises are not likely to die by being carried on in a truly Christian spirit; and the principle our Lord so frequently insisted on is as valid for collective communities of Christians as for each individual member of them: "He that will save his life shall lose it, and he that will lose his life for my sake shall find it."

The crucifixion of self in every form is what is needed, including that most insidious form of it which says "my church," or even "our church," in place of "the Church of the living God," "the

Kingdom of Christ." We must beware of that subtle form of selfishness which takes such liberties with the Lord's Prayer, saying from the heart, "Exalted be our name; our kingdom come, our will be done on earth, whatever is done in heaven;" while only on the lips there are the other and surely the far better words, "Hallowed be *Thy* name; *Thy* kingdom come, *Thy* will be done on earth as it is in heaven." Ah! it often costs a great deal to get the word "Thy" down from the lips to the heart. The true Christian knows what it costs in private life, but why should it not cost something in church life? Shall it be the plain duty of Christians to take up the cross at home, and in the street, and the market; and are they at liberty to lay it down and leave it outside when they enter the church porch, or sit in council in the church court? Surely not. It is there especially that the world looks for it; and it is for the want of it there, very largely at least, that the world will not believe that Christ, in whose name churches are gathered and church courts meet, is indeed the Sent of God. If there could only be this crucifixion of self through all the Church—far more of it in private life, and a fair share in church life too,—how speedily would our oneness in Him and with one another be manifested! Men would see everywhere "the marks of the Lord Jesus"; every doubting Thomas could put his fingers in the print of the nails, and thrust his hand into the wounds in the side. That would be the true *sign of the cross*; and again, with far deeper meaning and grander result, the Church might inscribe upon her *labarum* the old device: ἐν τούτῳ νικα, "by this conquer!"

Let only the Church be "lifted up from the earth" as her Lord was lifted up, and she will "draw all men unto her." Herein is her true glory, as it was the glory of her Master; a glory He refers to in that very prayer for unity—"The glory which thou gavest me I have given them, that they may be one;" a glory which He has just explained in these striking and suggestive words: "For their sakes I sanctify myself," (devote myself as a sacrifice) "that they also may be devoted in truth." We must not only as individual believers, but also as members of the Church, enter into the fellowship of the sufferings of Christ, if we would share in His glory. We must be willing to be put into the ground and die, if we would bear much fruit. The days for martyrdom are not past yet. We have no longer to give our lives in the same absolute way; we are not asked to give the whole of them at once; but we are asked to give what may be dear to us as life itself—our prejudices, for example, our selfish ambitions, and so on. There are large portions of ourselves that we must be willing even in these days to allow to be put into the ground and die, if we would not abide alone, but bring forth much fruit. We must take the way of the Cross, which is the way of the Master, if we would reach the unity for which He prays.

It is no easy way. It cannot be reached by speeches, and resolutions, and expressions of endearment, and cultivation of brotherly relations, and so on. It cannot be attained without sacrifice. This love of ours for one another must be so *lifted up from the earth* that men will see it is not of earth, but heavenly and divine. People may turn away and say, "It is not in human nature to make such sacrifices." The answer is—that is the very reason they must be made. It is not human nature the world wants to see in order to believe; it has quite enough of that. It is divine nature the world is waiting to see. It insists on seeing not mere human affection, but divine love, which can make itself infallibly known only by carrying on its front the sign of the cross.

It comes to this, then—that what is most wanted in order to the manifestation of the unity of Christians in their common Lord, is more, and more, and more of the spirit of the Cross throughout the Church. As it was put long ago by one who, next to the Lord Himself, knew best what Christian love is: "Hereby know we love, because He laid down His life for us; *and we ought to lay down our lives for the brethren.*" Lord Jesus, who didst lay down Thy life for us, grant us, and all Thy people, Thy Holy Spirit, that He may teach us how we too must lay down our lives for the brethren! Give unto us more and more of Thy glory, that we may be one with Thee! Let the love wherewith Thou hast loved us, be in us, that the world may know, as it looks at us and sees us one with Thee, that Thou in whom we trust art indeed the Son of God, the Saviour of the world!

"THE PRACTICAL RESOLUTIONS."

These eight resolutions, agreed upon by the Conference in 1846, and ordered to be read and enforced at each Annual Conference, were submitted by

The Rev. JOHN STOUGHTON, D.D., who spoke as follows:—

When I was invited to attend and take part in the proceedings, I thought that, at my advanced age, I should decline the invitation; but it struck me that I might never have the opportunity of being present at a Conference of the Evangelical Alliance again; I have therefore come. It is very pleasant to see the faces of so many Christian friends, very pleasant to sit down at the Lord's Table, as we have done this morning, and very pleasant to hear the utterances which have just been given by the Rev. Dr. Gibson, in which I fully concur. I feel deeply that true union can only be reached under the shadow of the Cross—that it is in the spirit of Christ that we must seek to promote Christian fraternity. But, in addition to other considerations, there is this which weighs very strongly in my mind. Here we are, as Christians connected with denominational churches, and we may be compared to persons living in an inland city, where we have our own municipal regulations, where some are dwelling in what may be called Episcopalian Square, some occupying Methodist Terrace, some residing in Congregational Road, and some liking to live by the waterside. Whilst these differences exist amongst us in this world, surely it sometimes crosses our minds that they are distinctions of a very temporary nature. The things which are seen are temporal, but the things which are not seen are eternal. We are looking away this morning from those things which are so familiar to us day by day, and we are now striving to catch a glimpse of that magnificent continent where we shall

be before long; the ships are sailing there, and some of us will have to embark in a very short time, and when we get into the harbour of heaven, we shall find all very different from what obtains on earth. But while we move upon this earth, and have peculiar duties to discharge, I want to make friends with those with whom I hope to spend an eternity. It is our Christianity we are to carry to heaven, not our Episcopalism, not our Presbyterianism, not our Independency. We ought to look at all these matters in their proportion to each other. I do feel more drawn to Christians as Christians than I feel drawn to those who are simply members of my own denomination. There are three views which we can take with regard to unity. We may regard it as it is. That it does exist is indubitable. We are members of Christ's mystical body; therefore we are one with each other through our union with Him. Then union, as some would have it, is a union of uniformity, an adherence to certain rites, adherence to a creed carefully prepared, every article of which people may be called upon to accept. There have been attempts made to establish uniformity on these principles, but all such attempts have failed. They have produced plenty of controversy, but they have not produced heartfelt union. There are creeds amongst the Protestants, as well as creeds of the Roman Catholic Church; and our friend Dr. Schaff has brought out a book on the Creeds of Protestant Christendom which is a very interesting work. We cannot get all Christians to agree to any one of them. These denominational creeds are but flags of the respective regiments with which we are identified, but all these must be cast aside some day. We are united not by the maintenance of common propositions, but by our attachment to that divine Person who took upon Himself our nature and redeemed us, that we might live with Him for ever.

It is not exactly correct to say the Evangelical Alliance was born in Glasgow or in Liverpool; at any rate, it was not nursed in either place. I am old enough to remember the first great meeting of the Evangelical Alliance, which was held in Freemasons' Hall, London. There were men there from all parts of the world. There were representatives not only of Great Britain and Ireland, but there were representatives from the Continent, and representatives from America. Very keen were the debates which took place on that occasion. I think I can now see Freemasons' Hall. As my eye ranges over the assembly I recall the face of my old friend Sir Culling Eardley, and my friends Angell James and Baptist Noel, Thomas Binney and John Howard Hinton, Dr. Raffles and Dr. Leifchild—men of different orders of mind—some contemplative and some critical, but harmonized by Christian sympathies in common to all. Our Alliance was cradled in controversy. Some were anxious to have it confined to the maintenance of Christian union—the simplest thing imaginable, in their estimation. Others wished the Evangelical Alliance should take a positive form in the way of truth as against superstition and ritualism on the one hand, and rationalism and infidelity on the other. Then there was a third class, who were anxious that the Alliance should go to work, and do something in carrying on missionary operations. There was also some question as to whether Quakers should not be admitted. Also, there was a discussion with regard to slavery, and whether those who had anything at all to do with it ought to be allowed to be members of the Alliance. The Slavery question was then being violently agitated in America, and some American brethren felt very sorely on that subject. It was remarkable that, with these differences, there should have been so much affection. There was nothing inconsistent with Christian courtesy and love, and after debating hours and hours, we came to an agreement. It was understood that the Evangelical Alliance, while it should mainly seek union, should at the same time make a manifestation of evangelical truth to the world, and strive to work for the advancement of the kingdom of Christ everywhere.

That is a very short history of what took place on the day when, according to my opinion, the Evangelical Alliance was born. Now the practical resolutions which I have before me are eightfold. Time will not permit that I should go over them all. The first of these is that we should abstain from and put away all bitterness, wrath, anger, clamour, and evil-speaking, with all malice; and that in the things in which we differ from each other we should be kind and tender-hearted, forbearing one another in love. In the third resolution there is this expression, that we should in humble dependence look up to the grace of God, in order that we may know ourselves better than we do, and carry on the work of self-examination, and see what hindrances to Christian union there are in ourselves. Those who agree with us in the vital truths and principles of this Alliance will, I hope, cultivate this Christian temper, and earnestly aim, by the help of the Holy Spirit, to avoid in controversy rash and groundless insinuations, personal imputations, and irritating allusions.

In the course of a long life I have looked a good deal into the history of religious disputes, and have endeavoured to master the ecclesiastical principles and theological opinions of days gone by. But in reviewing all that, and remembering the various changes which I may say I have witnessed here and there, from visiting this and that island of thought, sometimes crossing stormy seas to reach it, I find there is nothing so beautiful as to come back to the harbour where there are still waters, and where there is safe anchorage,—to come back to simple evangelical truths, and cast my anchor there, feeling there is nothing like love to the one Saviour to bind together Christian hearts. Whilst we live here, let us look forward to that blessed world where we shall have left the imperfections of the present state all behind, and where we shall be presented before the throne without spot or blemish, or any such thing. That will be the grand Evangelical Alliance. (Applause.)

Mr. A. J. Arnold, Secretary, then gave a brief abstract of the Annual Report.

The late Earl of Shaftesbury.

The Hon. A. F. Kinnaird then submitted the following resolution upon the death of the Earl of Shaftesbury, which was seconded by the Rev. A. R. Faussett, of York, and carried unanimously:—

"The members and friends of the Evangelical Alliance, assembled in Annual Conference in the city of Glasgow, desire to give expression to the profound sorrow with which they have heard of the death of the Earl of Shaftesbury. The removal of one so universally respected and beloved is a great loss not only to the nation, but especially to the whole Church of Christ. The earnest piety, the warm sympathy, and the devoted zeal with which the deceased nobleman sought to promote the cause of Christ led him into close connexion with many of the religious societies of the day, and in this sphere his removal will be most keenly felt. This Conference, while devoutly praising God for permitting His servant to accomplish so much good during the long and useful life now closed, would very specially commend the bereaved family to the consolation of the Divine Comforter, and also assure them of the heartfelt sympathy of the members of the Evangelical Alliance throughout the world."

RELIGIOUS PERSECUTION IN TURKEY.

Mr. D. MATHESON (Chairman of the Council), referring to this subject, gave particulars of certain cases which had recently been brought before the Council. He submitted the following resolution, which was unanimously adopted by the Conference:—

"That the Conference of the Evangelical Alliance, having considered the case of cruel persecution perpetrated by the Turkish Government on a Turkish professor, with his wife, two children, and fifteen Turkish students, who with him have declared themselves Christians, and for whom no release from their sufferings can be obtained; considering further the intolerance with which Christians of the Nusarieh tribe in Syria have been treated by the Governor of Damascus, and to which all other converts are exposed, in being refused religious liberty and in being forcibly registered as Moslems,—the Conference instruct the Council to take prompt and vigorous action to evoke public opinion upon the whole subject, with a view to assert the rights of conscience, and to protest against the infringement of treaty obligations in Turkey; also to obtain the joint action of the various Branches of this Alliance, Continental and American, in bringing the facts to the notice of their national representatives at the Porte, in order that the captives may be released and religious liberty secured in future to all Moslem subjects, in accordance with the Hatti Humayoun of 1856 and the Treaty of Berlin, when these obligations were renewed."

AFTERNOON MEETING.

At three o'clock, the Queen's Rooms were again crowded, when the meeting was presided over by J. CAMPBELL WHITE, Esq.

After devotional exercises, the CHAIRMAN made a few remarks upon the important subjects which were to occupy the attention of the Conference that afternoon.

PRESENT DAY UNBELIEF.

The Rev. Prebendary ANDERSON, of Bath, said:—

The causes of unbelief are seldom the reasons by which men try to justify their unbelief. The causes are frequently moral, the alleged reasons are nearly always intellectual. The causes are the same from age to age; the reasons differ from time to time, according to the knowledge, the characters, and the prejudices of men. Truth of every kind exercises a restraint, destroys many favourite opinions, and condemns many beliefs and practices, which men are sorry to give up. To many persons moral truth is still the most obnoxious of all. It has to contend against prejudices, habits, and inclinations—against appetites, affections, and motives—against false views of happiness, and a perverted standard of conduct and character pervading every word and thought and action.

The moral system of the Gospel, commanding men everywhere to repent, and to live righteously, soberly, and godly in the midst of this evil world; to set their affections on things above, not on things on the earth, and to give up everything which men hold dear, even life itself, at the command of an unseen Master—opposes so many inclinations, and imposes so many irksome duties, that the greatest wonder of all is, how such a system could ever have been listened to, or could have gained a single convert, in such a place as ancient Corinth, ancient Ephesus, or ancient Rome. That they did prevail in such centres of licentiousness and self-indulgence is one of the plainest facts of ancient history—a fact for which no adequate account has ever been given, unless that which we find in the Acts of the Apostles, and in the Epistles written to Christians living in those three cities shortly after their conversion—namely, that they acknowledged the authority of their Master, who had risen from the dead, and that the supernatural divine power of the Holy Spirit had changed their hearts. The physical miracle of the resurrection, and the moral miracle of Pentecost, were the sufficient, and the only sufficient, explanation of the change. The reasons which those persons who remained outside the Christian Church gave at that time for their unbelief were various, according to their inclinations or opinions. Some said, "Can any good thing come out of Nazareth?" One large class said that the more prominent fact and the leading doctrine of the new religion was folly; another class said that it was a stumbling-block and an offence. But the religion of Christ prevailed, notwithstanding, and exists till the present day. The causes which hindered its progress, and over which it ultimately triumphed, are still in force. The reasons by which men try to justify their unbelief have changed. We are confronted by difficulties and objections which were unknown to the author of the "Analogy," but which his method will help us to examine and to remove.

The weapons of modern unbelief are drawn from the well-filled armoury of science, and at

the present day the main reasons by which men seek to justify their unbelief is the assertion that science has destroyed the old grounds of belief, and that various statements of the Bible cannot be reconciled with modern science. To one who believes that the Author of Nature is also the Author of Revelation such a statement as this must seem to be absolutely incredible. If the assertion be true, the Bible cannot any longer be regarded as a revelation from God. Whatever other merits it may possess, literary, moral, or historical, it can no longer retain that authority as the Word of God which we used to regard as its unique distinction. We might at least insist and expect that every Christian man who is also a man of science would carefully examine this assertion, prepared, of course, to accept any assertion which may be proved to be true, but equally prepared to contend earnestly for the faith once for all delivered to the saints, and to demand, in proof of this alleged opposition, not a hypothesis or a theory, but actual proof, as conclusive as that on which St. Paul relied when he preached to the Corinthians the resurrection of Christ. No discovery of modern times could be so significant, and to Christian people so terrible in its significance, as the discovery of any truth which it would be impossible to reconcile with Revelation. If it be true, our preaching is vain; your faith also is vain; ye are yet in your sins. If it be not true, it is our bounden duty to proclaim this to the world, and to show that the opposition is not real, but an opposition of science, falsely so called. We cannot escape this controversy even if we would; nor is it possible to evade it, nor to substitute for it the appeal to some other part of our complex nature. Because love of truth is quite as much a Christian as a scientific virtue. No book in the world places so high a value on truth as the Bible. The religion of Christ is called, pre-eminently and distinctively, "the truth." This is one of the names which Christ employs to designate Himself. He declares that His disciples are to be known from all the world by their love of truth: "Every one that is of the truth heareth my voice." In these words He places loyalty to truth above loyalty to Himself. In these passages it would be easy to show that He meant by truth an external objective reality, a series of accomplished historical facts, and not what metaphysicians call subjective truth. The Christianity which is not capable of defence on these lines, and in this way, is not the Christianity of the New Testament. This ought to be the common meeting ground between the man of science and the man of religion. We both profess to be lovers of truth, and to be willing to sacrifice everything else to that which is true. To be convicted of falsehood would be as fatal to the authority of St. Matthew or St. Paul as to the authority of Newton or Laplace. And although at the present day, as at all times, the chief causes of unbelief are moral and spiritual, it would be unjust and presumptuous to assert, or even to suppose, that some persons of the highest moral character may not be hindered from believing Christianity by the conviction that it is not true, that it is irreconcilable with some other truth which is as dear, and ought to be as dear, to them as the truths of Revelation are to the Christian. With men of such character and such convictions there has been too little sympathy on the part of Christian men. With the difficulties which spring from temptation, from evil training, evil habits, and from actual sin, there is much sympathy and abundant help from every side—from every section of the Church of Christ; but for the difficulties which spring from honest doubt there is little sympathy and little help. Intellectual difficulties must be met by intellectual methods and arguments, and cannot be evaded by passing them by, and laying the whole stress of the Christian argument on moral, or spiritual, or emotional, or personal, or practical considerations.

If God do not exist, as a personal omnipotent Being, and if God have not spoken to man, and has not authenticated His revelation by miracles and prophecy, the Bible is a lie from beginning to end. If the foundation of the Bible be undermined, belief in its authority may last during the lives of those who have been taught to reverence it from their childhood, but it is sure to come down sooner or later. It must be defended in its plain sense, to plain people, by plain arguments. We must be able to show what will convince others as well as satisfy ourselves.

Does modern science justify modern unbelief? Far from it. Let us examine this question for a moment. Science is not omniscience. There are limits to the capacity of man, beyond which human knowledge has never penetrated, and which no conceivable progress of knowledge or development of capacity will ever remove. The springs of the river which makes glad the city of God lie beyond these limits. The foundations of the temple of God lie far below the lowest point to which human explorations can ever reach. Physical science is narrower than actual or even potential omniscience. It is narrower even than human knowledge, for its methods do not apply to that whole range of man's knowledge which is comprised under the name of history, nor to that portion even of each man's scientific knowledge which he is obliged to accept on the authority of the men who have investigated those provinces of the ever-increasing empire of knowledge of which the most laborious student can have no personal knowledge. The words "science" and "knowledge" used to be synonymous. In our time science is frequently applied to one department of knowledge only—that is, the knowledge of physical laws. Nine-tenths of the reasons for modern unbelief of which we hear so much in our day are made in the name of science. These are not generally made by men of science themselves, who speak from personal knowledge, but by others, who frequently know little of either science or religion, unless garbled extracts which they take up at second-hand from infidel lectures or infidel newspapers and tracts. The pages of the *Freethinker* are as full of false science as of false theology.

If we examine the subject matter of science, and ask what are the limits which scientific men impose on themselves, we shall see at once that the fundamental principles of Christianity lie so completely outside those limits that our foundations have not been shaken, and that the springs of Christian faith have not been tapped.

Modern science, in the largest sense, may be defined to be the *theory of the laws of growth*. Wherever science cannot detect signs of growth, and form a plausible theory of the processes and stages of growth, and produce sufficient verifications of her theories of growth, she must remain absolutely silent. She has reached the furthest point of discovery. With all that goes beyond this she has nothing to do, and is invested with no authority. The relation of Science to Revelation has been stated by a master of science, on a very memorable occasion, in words to which (excepting the somewhat confident tone in which they are expressed) no fair objection can be made: "We shall not cease until we arrest from theology the whole domain of cosmological theory." We can see no danger to religion, even though every phenomenon now occurring in the world could be explained by one theory and brought under the action of one law. We see nothing unworthy of the wisdom and goodness of the Creator and Governor of the world in the uniformity of law; nor have we any apprehension that any further discovery of these laws

will impair the truth of the old words: "In wisdom Thou hast made them all. The earth is full of Thy riches; so is the wide sea also, wherein are things creeping innumerable; and there is that Leviathan, whom Thou hast made to take his pastime therein." But these words mark with perfect accuracy the limits of science, as well as the extent of her ambition. Science hopes to construct a perfect theory of the universe. She need not talk of arresting it from theology, for theology declines to enter on the struggle, and looks on the broadening domain of science with no jealous eye. She would rather say: "Mecte nova virtute puer, sic itur a astra." But suppose that science has reached the point where no theory can be formed? Surely, in that case, it is the duty of science to stand aside, and to confess that whatever her opinions or prejudices or wishes may be, and to confess that with the failure of her great instrument of discovery, her authority is gone, and her right to interfere has ceased.

Now, this is precisely the position in which we find ourselves when the unbelief of the present day shelters itself behind the great name of science; for the main controversy between Science and Revelation is outside the limits of science altogether, inasmuch as it is outside the domain of cosmological theory—outside the laws of growth, and in a province where we have no other alternative, no other conceivable theory, than the will of an omnipotent Creator. Evolution does not go far enough back to be an alternative; it is a theory—a growth, not an origin. It gives no account of the source of that force which lies beyond and behind nature. How great soever may be the discoveries of the future, we see no prospect that they will ever be able to solve the mystery of Creation. This is not one of the things which, though science may not know now, it may find out next year or next century. Because there the great instrument of discovery breaks down. In the absence of every other theory, why should we be forbidden to accept the alternative of a personal God? It is not unscientific, for science can say nothing on the subject, one way or the other; it has been obliged to let go the thread. If Revelation take it up when it falls from her nerveless grasp, why should she interfere? She has confessed herself to be incompetent; and the objections of an incompetent judge are always frivolous. Here, too, we must remember that dogmatism is doubly unbecoming. Scientific dogmatism is not more respectable than religious dogmatism.

Nothing short of an absolute demonstration that a personal God does not and cannot exist could justify the confidence of the present day, which refuses even to examine the proofs for Christianity; nothing could be less scientific than to put it forward under the plea of science. The utmost strength of scientific atheism can go no farther than to say, "God may exist." This is very different from the practical conclusion which is often drawn from it—"God cannot exist." We are forbidden to hold the theory of a personal Creator. Why? Because it is unscientific. But what if there be no other? Modern unbelief cannot refuse to answer this question. Agnosticism is an illogical evasion, not an answer. Why is it unscientific? Because it assumes a personal will; and this is anthropomorphic. This is a Greek word; that is, supposing God to be a person with a will, we suppose that our own nature is like God. It may be a scientific heresy to say that man is like God, but it is quite as reasonable as to suppose that life first came to our planet, conveyed from another planet equally destitute of life. And yet, while the latter of these is a permissible theory, the former is forbidden. The Bible is the history of the world as God's world. It is impossible to write the history of a nation, or of a single life, without a will, and a character, and a design. And we have no more difficulty in reconciling the laws of nature with the will of God, acting through these laws or independently of them, than with the changes which the will of man has made in the physical condition of the world.

When man came into the world, there appeared for the first time a being who was able to understand the laws of nature, and, through this knowledge, employed by his will, to make on the surface of this earth a series of changes which, without him, could never have been made. The action of the will on the organs of man's body it is impossible to explain, and impossible to deny. We cannot imagine any other beginning of force than personal will; the imagination is the great instrument of discovery, and it is not possible to fix a limit to the theories which the scientific imagination may suggest. If, then, we cannot imagine any other beginning of matter or of force than personal will, why are we not at liberty to accept this? To argue in this way is to change the scientific expression, "God *may* exist," into the very different expression, "*God must not exist.*"

No matter of fact could be proved in this way, not even that any one of us is a person having will, character, and purpose. In this way, men do not actually assert that God does not exist, but they assume it as the suppressed premiss of all their arguments. Their denial is simply prejudice, which they try to defend by scientific arguments. Our answers must be addressed to their arguments; if we leave them unanswered, we shall seem not only to have evaded the real issue, but we shall have left them under the impression that an indefensible position is really impregnable. The objections which science makes to Revelation, and which are generally alleged as the justifications of modern unbelief, are not sound reasons which will bear to be closely examined, but prejudices going beyond their own principles, and substituting *must not* for *may*, and refuse to admit the existence of God as a possible alternative, even when all other alternatives are cut off. In this case Agnosticism is only an excuse to avoid the confession of defeat. No man has the right to cut off a large department of human thought and say, "It does not concern me."

In the same way, the main objections which modern unbelief brings against miracles proceed from prejudice and misunderstanding. You have no right to make for yourselves an arbitrary definition of a word which occurs so frequently in the Bible, and to assume that your definition is coextensive with the definition of the Bible. The word "miracle" in the Bible never means an arbitrary violation or suspension of a law of nature. The miracles are described by three different words, each pointing to a distinct function and purpose. They are called *powers* in relation to their cause, as immediate and direct effects of the will of God, without the intervention of means (which is a necessary condition of all the works of men), called *wonders*, to denote the effect produced on the imagination of men, challenging their attention as a message from the unseen world. They are called *signs*, as indications of the divine authority of Him who performed them as God, or as an ambassador from God. The healing of the sick of the palsy was the effect of divine power immediately and directly employed—a marvel at which the people wondered, and the sign of the divinity of Christ: "That ye may know that the Son of man hath power on earth to forgive sin, he saith to the sick of the palsy, 'Arise, take up thy bed and walk.'" It is utterly misleading to concentrate the whole attention on the single element of wonder, and to speak of Christ (as Reason does) as a mere *thaumaturgist*. The miracles have, in

reality, had no parallel since the time of the apostles; they are as unique as any other of the many features which mark the unique grandeur of the Bible. They are acts of the same kind as were done at the creation of matter, of force, of light—performed immediately by the fiat of the Omnipotent. They do not, indeed, come under the dominion of the laws of nature, and are not to be explained by them any more than the first creation of matter and of force, and the first introduction of life on this planet.

This is not a matter on which we can afford to be silent, or to accept a compromise. If miracles be not true, the Bible is false, and has been spread by falsehood. "If Christ be not risen, our preaching is vain, and your faith is vain; ye are yet in your sins." Lapse of time can make no difference in our obligation to defend the truth of this portion of the Bible. It is vital, because it concerns the honour of our divine Master. Nothing could be more damaging to the cause of Christ's religion than to show to the world that we, His disciples, are less loyal to the supreme majesty of truth than those who defend the cause of unbelief. We are not afraid of truth; we are prepared to sacrifice anything to truth. We hold nothing as truth which can be shown to be untrue.

In conclusion, let me observe that I have confined myself to one aspect only of a very large subject. If I have seemed to any person to lay too much stress on miracles, it is not because I undervalue moral or experimental evidence, but because there is at the present time a strong tendency to give up the defence of miracles altogether, in the vain hope of conciliating modern unbelief. Such concessions will not conciliate the enemies of Revelation, but will embolden them to make fresh attacks. This kind of defence tends only to spread more widely the area of modern unbelief by shaking the faith of thousands in the simple truths of Revelation. The slaves who worshipped Christ in the Roman Catacombs, in the second century, were probably not converted by the account of miracles performed in Judea 100 years ago, nor by the fulfilment of certain obscure Hebrew prophecies. The first converts were made then, as they are made now by our missionaries in heathen lands, by the simple story of the Cross appealing to the consciences, and changing the affections through the influence of the Holy Spirit. And such simple faith is perhaps the happiest of all. But we are confronted by a very different state of things in England at the present day. That family is the happiest in which the children have never doubted the authority of their parents. But if children, when they went out into the world, were thrown into contact on every side with companions who made it their business to ridicule and denounce parental authority and parental love, it would be our duty to prepare our children to meet such influences. Such training would certainly not tend to diminish the children's love, or weaken the parents' influence, because it could easily be shown that filial love is not only the first condition of domestic happiness, and the noblest of virtues, but that it is reasonable, and that it commends itself to the understanding as much as to the conscience and to the heart.

The Rev. T. T. WATERMAN followed:—

It was not difficult to account for "modern unbelief." There were special reasons for its existence. The remarkable intellectual activity, the marvellous discoveries in physical science, the demand for facts, the questionings of evidence, the spread of education, the diffusion of literature, the discussions in periodicals of subjects which heretofore had been confined to students and scholars, and the active and bold propagation of infidelity, accounted for the many phases of "modern unbelief." It was the natural outcome of our grand inheritance of intellectual and religious liberty. At the same time, there was reason for grave consideration of methods for dealing with it. Unbelief could not be safely ignored and neglected. Nor could it be met by laying the whole stress of the Christian argument on moral, or spiritual, or emotional considerations. Intellectual difficulties must be met by intellectual methods. Scientific arguments must be met, or it would be supposed that adverse conclusions were inevitable. We could not afford to be silent. Christianity must not lose ground by default of its adherents. What, then, were the practical means to be adopted? Teaching was required. Much doubt and unbelief arose from ignorance of what the Bible really taught, what explanations could be given of difficult statements, what discoveries had been made which proved the accuracy of the Bible records. Special literature should be provided, and current periodicals should be permeated with reasons for believing Christianity to be true. Suitable tracts were few; some were provided by the Christian Evidence Society, some by the Christian Knowledge Society, and more by the Religious Tract Society; the latter having rendered signal service in the publication of their "Present Day Tracts." The pulpit and the platform should be employed as well as the press; leaders were more numerous than listeners; still the living utterance had a power of its own. During the last dozen years numerous works in defence of Christian truth had been published, which enabled ministers of religion to deal with their subjects incidentally in the course of their preaching, or more fully in the lecture hall. The Christian Evidence Society had rendered great assistance by sending special preachers or lecturers to supplement the ministerial labours of those who felt themselves unqualified or disinclined to deal with controverted topics. Popular addresses in the open air were to be strongly recommended. The masses of the people would not come to the churches; the members of the churches must therefore go to the people, to their haunts and gatherings, if they wished to reach them and influence them for good. The society the speaker represented had delivered some 400 such open-air addresses in the parks and open spaces of the metropolis during the past summer, followed by discussion, and supplemented by the distribution of 20,000 tracts and handbills. The reclamation of unbelievers, and the prevention of actual disbelief, were known to be accomplished by these means. The speaker urged the formation of classes for the study of Christian evidences; the freedom of class conversation afforded the most fitting opportunity for removing difficulties and forestalling doubts. To encourage such classes, the society offered prizes and certificates to students who successfully passed examination in prescribed codes. The work, as a whole, was not that of one particular section of the Christian Church, but one in which all could unite. The basis of the society's constitution was the same as that of the Alliance. And in view of what was passing around, it was of urgent importance that those who were loyal to the truth and loyal to Christ should take prompt measures to prevent the spread of "modern unbelief."

PRESENT DAY WORLDLINESS.

The subject of "Present Day Worldliness among Professing Christians" was to have been spoken to by Mr. George Müller, of Bristol, who, however, was prevented from being present. At very short notice,

The Rev. W. FULLER GOOCH, of Sunderland,

kindly consented to give a brief address on the same topic, which he read as follows:—

The terms "the Church" and "the World" are familiar to every reader of the New Testament Scriptures. They are frequently recurring in every part, are used by the sacred writers with unvarying definiteness, and stand for two widely different classes of mankind. They are in the divine thought and purpose wholly distinct, and involve principles of action diametrically opposed to each other. Hence such passages of Holy Writ as these: "They are not of the world, even as I am not of the world;" "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you;" or, again, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him; for all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world; and the world passeth away, and the lust thereof, but he that doeth the will of God abideth for ever."

No language could more emphatically assert the distinction existing between the true Church and the world than this. They are, in fact, antithetical, and, viewed from the spiritual standpoint, form a complete contrast alike in their present pathway and in their ultimate destiny. They are practically antagonistic, and cannot, if true to themselves, be made to coalesce. They are ranged under separate heads, and serve under distinct banners. They have different gods. "The god of this world" is that "prince of the power of the air," who from the beginning has exalted himself against the great Supreme who is the one God and Father of all who believe on Jesus Christ, His Son. They are indwelt and actuated by diverse spirits. "The spirit that now worketh in the children of disobedience" is that evil one whose working is ever tending to sin and death; while He who inhabits the Church, which is the temple of the living God, is the Holy Ghost proceeding from the Father and the Son.

It is in view of such complete diversities as these that the Apostle says, "We are of God, and the whole world lieth in the wicked one." Between the two bodies thus denoted there is ceaseless and irreconcilable conflict. The world is represented as the great foe to grace; its votaries are actuated by the influence of that spirit of Antichrist which is so subtilly and surely paving the way for the coming Man of Sin; and so entirely in divine intention are they outside the pale of the Church which bears the name of Christ, that it is said of those who compose the latter, "Ye are of God little children, and have overcome them; for greater is He that is in you than he that is in the world." Separation from, and opposition to, the world is made the great test of Christian vitality and genuineness: "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith."

The proper attitude, therefore, of professing Christians in relation to the world cannot be that of fraternity or harmony; worldliness on their part is treason to the King of kings, gross unfaithfulness to the Lord that bought them. The strong language of the Apostle James, when addressing worldly professors, is by no means too strong; it is the natural outcome of all New Testament teaching, and, however it may offend modern taste, is the solemn dictum of the Spirit of God: "Ye adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, would be a friend of the world maketh himself an enemy of God" (R.V.). The world did not more practically crucify Christ than the cross of Christ crucifies the world to the Christian, and the Christian to the world. It "knoweth us not, because it knew Him not."

The true position of the Church in the world, and so of every one who professes to be a member of Christ's mystical body, may be seen and understood by recalling to mind three words which are the embodiment of truths set forth in the sacred oracles as descriptive of the people of God. The first of these is *consecration*. "Ye are not your own, for ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." "None of us liveth unto himself;" "we live unto the Lord." The rule of real Christian life is, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus giving thanks to God, and the Father by Him." The second is *separation*. "Know ye, that the Lord hath set apart him that is godly for himself." The presence of God with His people by the indwelling of His Spirit is manifested by their separateness of walk and conversation from the world; as Moses said: "Wherein shall it be known that I and thy people have found grace in thy sight? Is it not in that thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth." The third is *aspiration*: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth." The Christian's treasure is in heaven; there must his heart be also. Seekers of a celestial city, aspirants for a heavenly crown, how can the true followers of Christ be other than "strangers and pilgrims on the earth"?

These may be regarded as keywords of the Christian life; anything which takes away from their significance "is not of the Father, but is of the world," is born of the flesh, and consequently carnal and earthly. If asked, then, what is worldliness on the part of a professing Christian, we reply,—anything and everything which contravenes, separation, consecration, and aspiration, such as that which was exemplified in the life and teaching of our Lord, as well as inculcated in the precepts of His inspired Word. The difficulty so many profess to find in defining what is worldly and what is not disappears when we are content to let the spirit rule our convictions rather than the letter. It is always perilous ground for a Christian to occupy to ask, "How near may I go to the world without being worldly?" Surely it is wiser, and in every way more consistent with the Christian standpoint, to ask, "How little can I have to do with it while called to pass through it, and to witness for the Lord in its midst?" If we are abiding in Christ, as every professing Christian must be if he is a living branch of the True Vine, the world will be so outside the heart, and its spirit so alien to the instincts and susceptibilities of the inner life, that no list of rules and regulations, or finely drawn distinctions between the lawful and the unlawful, will be desired or sought after. "Vanity Fair" will have no attraction for those whose life is really one of faith upon the Son of God. They know it to be enemy's ground, and dread its fatal fascinations. Bunyan's description of Christian and Faithful as they passed through it remains true of all who are travelling Zionwards. He says: "The pilgrims were clothed with such kind of raiment as was diverse from the raiment of any that traded in the fair, and as they wondered at their apparel, so they did likewise at their speech, for few could understand what they said. They naturally spoke the language of Canaan; but they that kept the fair were the men of this world; so that from one end of the fair to the other they seemed barbarians each to the other. But that which did not a little amuse the merchandisers was that these pilgrims

set very light by all their wares; they cared not so much as to look upon them, and if called upon to buy, they would put their fingers to their ears and cry, 'Turn away mine eyes from beholding vanity,' and look upwards, signifying that their trade and traffic was in heaven."

To say that such an attitude as this is commonly assumed by professing Christians to-day would be to contradict facts patent to every observer. One of the most strongly-marked features of present day religion is a growing tendency to blend the Church with the world—an eager desire to make the distinction between them as slight as possible. Witness the worship of wealth and social status which obtains in ecclesiastical spheres, operating often to the destruction of the brotherhood which should be common to all, excluding the poor of the flock, however devoted or gifted they may be, from anything save the patronage of their richer brethren, caring little indeed to find them a place, and causing the spiritual to be well-nigh lost sight of in view of coveted material success. The observation of the wise king of old is often illustrated in the facts of modern church life: "Wisdom is better than strength; nevertheless, the poor man's wisdom is despised, and his words are not heard." Or, again, see how common is the practice for Churches in these days to adopt carnal methods of raising funds for carrying on the work of Christ; fancy fairs, lotteries, secular concerts, dramatic entertainments, and a host of other worldly expedients, all aiming at attracting worldly support, are now openly advocated and unblushingly adopted. Israel's woe was that they went down to Egypt for help, and stayed on horses and trusted in chariots, rather than confidently resting themselves upon the Lord. The result was, "the strength of Pharaoh became their shame, and the trust in the shadow of Egypt their confusion." The lesson for the professing Church of to-day is obviously needed, and easy to be discerned. It is no novelty (in many spheres it fails to excite remark) for professing Christians to frequent the theatre and the ball-room, as well as to join the card party. Fashion, which imperiously rules the world, has no slight sway within the Church—so much so, that the practical directions of the Apostle Peter on such subjects seem strangely out of date, offending modern ears, and affording food for jest rather than serious thought. The Sabbath no longer possesses more sanctity for many professors than other days; or, if otherwise, then a morning attendance at the most fashionable church within reach suffices to mark it as the Lord's-day. Not a few who call themselves Christians do not hesitate to adopt the worldling's standard of right and wrong; the business *morale* and the Bible one are regarded as distinct, and "We must live" is made a sufficient reason for ignoring the positive dictates of conscience, as well as reversing the eternal law of truth and righteousness. The policy of silence, instead of the fidelity of open rebuke, in reference to crying evils which afflict society and dishonour God, is advocated by not a few, who, by the sacred vows which they have taken upon them, are bound to come to the help of the Lord, to the help of the Lord against the mighty. Many are more afraid of being regarded as puritanical and strait-laced than they are of grieving the Holy Spirit of God. To lose caste with neighbours who believe in making the most of the world as it is, is, in the eyes of hosts of professors, a more serious evil than to lose the approbation of Him who says, "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake." God forbid that we should utter lightly such words as these, or in any spirit other than that of lowly self-examination and holy sorrow charge these facts on the Christendom of to-day! But they are facts, and on every side an alliance anything but evangelical is being more and more closely formed between a Godless world and the professing Church.

The results are manifest: doctrinal standards which have shone for ages in the glorious brightness of a revelation at once gracious and divine, are being lowered and altered to suit the spirit of an age which resents their purity and spiritual power. Church discipline, such as is essential to maintaining the dignity of Christianity in the eyes of the godless and profane, is by many frowned upon as intolerant and uncalled for; family religion, with its hallowed associations of domestic worship and home piety, is disregarded, and the young are allowed to think such exercises out of keeping with the spirit and requirements of the times; and a hollow form of godliness, which denies the power thereof, takes the place of genuine, whole-hearted devotion to the Saviour of souls.

Such a state of things has been foretold in Scripture as characteristic of the closing days of this dispensation, and the thoughtful observer cannot fail to be struck with the evident fulfilment of prophetic testimony which is found in the professing Church as it appears in the world to-day. "Perilous times" have indeed come; a Laodicean lukewarmness already spreads its withering blight over a large portion of the visible Church; "I am rich, and increased in goods, and have need of nothing," being the spirit in which much that connects itself with Church organizations of every kind is done. The broad way, the smooth and easy path of worldly conformity, so alluring and withal so suited to the flesh, is becoming more and more thronged with travellers eager to make the best of both worlds by the vain attempt to serve God and mammon. As the harvest approaches, the admixture of wheat and tares becomes increasingly apparent; the leaven works and spreads with terrible facility, and the fowls of the air flock to find a lodgment in the branches of the unnaturally developed mustard tree.

What, then, shall be done? It is easy to go with the stream, far more so than to attempt to withstand it. We are even tempted to find an excuse for silence, if not for consent, in the fact that we are taught to expect it. It was so with some at the time of Israel's declension and fall in the days of Jeremiah; they came and stood before God in His house, and said, "We are delivered to do all these abominations." The result was, their prayers were shut out, and they fell in the overthrow which followed on the nation's apostasy from God. We call to mind the words of our Lord in reference to such a crisis as the present: "Because iniquity shall abound, the love of many shall wax cold; but he that shall endure to the end, the same shall be saved." Our part is to lay to heart the seriousness of an evil which no earnest Christian can fail to see and deplore, and to lift up the standard against it. It is true that everything combines to make the path of separation increasingly difficult and irksome to the flesh. If a stand is taken such as that indicated by what has gone before, we shall soon find that "the offence of the cross has not ceased;" we shall forthwith prove, as an old writer has said, that "he who would crucify the world must himself be prepared for crucifixion." It is in no way pleasant to incur the censure and reproach of those who should be brethren united with us in the threefold fight against the world, the flesh, and the devil. The reproach of the world is to many of us a small thing. With Moses, we have learned to esteem it "more than the treasures of Egypt;" but to have those who bear the same name, and profess to be servants of the same Lord, charging us with being righteous over

scrub, and branding us as narrow, rigid, and uncharitable, while we only seek to stand firm to our convictions and loyal to our Lord, is a trial harder far to bear, and one we are tempted by considerations at once subtle and strong to evade. But our hearts turn to Him who in the days of His flesh was "despised and rejected of men," and that not only of ungodly men, but of the Church which professed to wait for His coming, and to desire His approach. We trace His lowly path; we listen to His tender accents as He says, "The disciple is not greater than his master, nor the servant than his Lord;" and we pray for grace to stand firm in our resolve to resist a Godless world, and, if need be, a faithless Church, in their attempts to crucify the Son of God afresh. "We cannot find a resting place where He we love had none."

It is possible that one consequence of the decadence of the Church in this respect will be to bring about a closer adhesion between those in every section who bewail the fact, and thirst for a return to Christlike separation and purity. Already there are signs of this; a Church is forming within the Church, an ecclesia which gathers within its folds those who yearn for the fervour of "a first love," for another Pentecost, a closer walk with God. Happy will it be for all if the numbers composing this inner circle become overwhelming and comprehensive, causing Dagon to fall before the ark, and winning back to their allegiance those who, Demas-like, have loved this present world, and forsaken the narrow way. But if not, if only a remnant should be left, a faithful few, who prefer to go by "the King's highway," be it ours to join their ranks. The voice divine is still speaking to us; let us attend the words: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? For ye are the temple of the living God." As God hath said, "I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, and touch not the unclean; and I will receive you, and will be a Father to you, and ye shall be my sons and my daughters, saith the Lord Almighty."

One of the sweetest singers of the New Testament Israel, and one of whom the Scottish Church may well be proud, has said, and with these words I close:—

"Brethren, arise! let us go hence.
Defiled, polluted thus, this is no home for us;
Till earth is purified, we may not here abide.
We were not born for earth: the city of our birth,
The better paradise, so far above these skies.
Upward, then, let us soar, cleaving to dust no more!

"Brethren, arise! let us go hence.
What are earth's joys and gems? what are its diadems?
Our crowns are waiting us. Within our Father's house,
Our friends above the skies are bidding us arise.
Our Lord, He calls away to scenes of sweeter day
Than this sad earth can know. Let us arise and go!"

THE NON-CHURCH-GOING PROBLEM.

An address on this subject was given by the Rev. JAMES PATON, of Glasgow, but this we are compelled to hold over till our next issue.

EVENING MEETING.

The chair this evening was occupied by J. A. CAMPBELL, Esq., LL.D., M.P. After devotional exercises,

The CHAIRMAN said:—

The subject brought before them that evening suggested the distinctive features of the Alliance. The subject for discussion was—"The State of Religion on the Continent, with special reference to Scandinavia, Germany, Italy, Bohemia, and the East." The subject suggested a distinctive feature of the Evangelical Alliance; it was thus that the Alliance withdrew their thoughts from points on which they differed, and concentrated them on those on which they agreed. It turned their attention from questions on which they had different opinions, held more or less strongly, to Evangelical Christianity, which invited them together. It reminded them that the Churches were not ends in themselves—they were means towards an end, that end being Evangelical Christianity. It did not follow from this that Church questions were not important in their own place; but it was difficult to conceive of an earnest member of the Evangelical Alliance being a careless member of his own Church. Every one, no doubt, thought that his own Church, if not absolutely the best, was the best for him in his own circumstances; but in the Evangelical Alliance all these questions were put aside, and one looked only to the end for which all Churches were intended—the promotion of Evangelical religion. In being a member of the Alliance, under whose auspices they had met, there was no disparagement of Church connexions. What was inferred, however, in belonging to the Alliance was this, that they did not claim for any individual Church anything like an absolute monopoly of title to Evangelical religion. They recognised others as having a share in a common alliance to evangelical truth. In fact, the term "alliance" suggested all that need be said. It was an Alliance, because those who were allied were not of the same body outside the union, but they recognize each other as sharing with them in a common cause, and they united together on behalf of that common cause. In taking an interest in the work of the Alliance, they were not neglecting any duty to their own Church, inasmuch as the great object of all Churches was to promote Evangelical religion. If they were to confine themselves to their own separate circles, there would be a danger of becoming narrow and exclusive in their sympathies. The more, too, that they became allied in fellowship and sympathy with others, the more useful, intelligent members would they become of their own Churches. A different state of matters prevailed in foreign countries. In some cases they were surrounded by communities sunk in indifference and unbelief, and in other places they were surrounded with superstition in the midst of those who had adopted perverted systems of Christianity. Others, again, were suffering great restrictions in their liberty, if not even active persecution. The Alliance had, however, much to learn from their brethren abroad. By the knowledge of what they had borne and what they were bearing, our hearts might be strengthened to bear our smaller trials in our own spheres. By their example our own faith and hope might be greatly strengthened, and we might also learn how great was our own responsibility for the privileges we were favoured with in these lands. We owed very much to the Continent of Europe, and we had the opportunity of repaying our duty by giving sympathy and assistance to our fellow-Christians abroad. We are called upon to do so in the opening for missionary work on the Continent, in places where not many years ago it was impossible to find an entrance for missionaries.

This was followed by addresses from the Rev. Dr. A. N. Somerville, of Glasgow; the Rev. Principal Cairns, the Rev. Principal Story, of Edinburgh; the Rev. Dr. Gordon Gray, of Rome; and J. N. Cuthbertson, Esq., of Glasgow. [Several of these addresses we hope to give in our next number.]

THURSDAY, OCTOBER 8.

This morning, at half-past eight, the delegates and visitors from a distance were entertained at a breakfast, given by the Local Committee, at Maclean's Hotel. Sir W. Collins presided.

A brief devotional meeting preceded the ordinary business of the Conference in the Pillar Hall, at the Queen's Rooms, when J. R. Mullen, Esq., occupied the chair.

At eleven o'clock, the Conference assembled under the presidency of Donald Matheson, Esq., in the unavoidable absence of Sir W. McArthur, M.P.

THE AUTHORITY AND SUFFICIENCY OF HOLY SCRIPTURE.

An eloquent address on this subject was delivered by the Rev. Canon Taylor, D.D., of Liverpool. We regret that we are only able to give the following brief summary of his remarks:—

The authority of Holy Scripture rests on the fact that they—the Scriptures—were written by holy men of God, who were the inspired organs of a divine revelation.

This claim is made by the writers of the Old and New Testaments. Thus, in the Pentateuch we find the formula, "The Lord spake to Moses." The writer of the Psalms, the sweet singer of Israel, says, "The spirit of the Lord spake by me, and his word was on my tongue;" whilst the utterances of the Prophets, from Isaiah to Malachi, were ever prefaced by a "Thus saith the Lord." In the New Testament we find the same characteristic. Thus Paul: "But God hath revealed them to us by his Spirit . . . which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual;" and again, "Which in other ages was not made known to the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit." And the writers of the New confirm the claims of those of the Old—"All Scripture was given by inspiration of God" (God-breathed); and again, "Holy men of God spake as they were moved by the Holy Ghost." It is quite clear, then, that the writers of the Scriptures claimed to be the inspired organs of a divine revelation from God to man.

Let us see how this claim is substantiated. Here we have the whole range of Christian evidence opened up before us. Bishop Butler says: "The evidence of Christianity is a long series of things reaching, as it seems, from the beginning of the world to the present time." Now it is impossible to enter on this large subject; the lines of proof alone can be indicated. The following seven will suffice.

1. The subject matter as regards the sublime theology and pure morality, delivered, be it observed, four thousand years ago, and first promulgated among a semi-barbarous people, a feeble nation of runaway slaves; and yet we cannot to this day get beyond them, or even conceive anything better!

2. The marvellous organic unity, historical and doctrinal, which characterizes these writings, and which, when considered in connexion with the history of the formation of the Bible, stamps it as divine. For the Bible is, in one sense, not one book, but many; containing sixty different pieces, written in two different languages by some thirty different authors in every position of life, living in different countries, over a space of fifteen hundred years, and writing on every subject, and in every style of composition—history, poetry, biography, doctrine, prophecy, and precept; and yet, marvellous to relate, all bound together, and pervaded by a living organic unity! If this does not demonstrate a divine authorship, it is difficult to say what would.

3. The marvellous adaptation of the Gospel—the plan of salvation—to the spiritual and moral wants of man, which proves it to be the wisdom of God and the power of God.

4. The miracles which were performed in attestation of the revelation; and especially the great miracle of the resurrection of Christ, essential to the scheme of salvation, and borne testimony to by the lives and deaths of eye-witnesses.

5. Prophecies, the fulfilment of which we see before our eyes, not in isolated events, but in a long continued series of correspondences.

6. The confessed effects—social, moral, and spiritual—on individuals and nations.

7. The marvellous conception, character, and teaching of Christ acknowledged, in a passage of wondrous force and beauty, by J. S. Mill.

As to the sufficiency of Scripture, it will be enough to say that it is asserted by St. Paul in the Epistle to Timothy (2 Tim. iii. 15), where he maintains the sufficiency of even the Old Testament scriptures to make wise unto salvation. The argument here is *à fortiori*. If the Old Testament were sufficient, much more the New, and still more the Old and New together. If the feeble light of the moon be sufficient to guide our footsteps, much more the effulgence of the noon-day sun. Indeed, one text may be sufficient for salvation, as in the reply of Paul to the agonizing inquiry of the Philippian gaoler—"What must I do to be saved?" "Believe on the Lord Jesus Christ, and thou shalt be saved."

The authority and sufficiency of Holy Scripture carries with it three or four important inferences.

1. The right and responsibility of every man to make himself acquainted with it, and be guided by it.

2. That it is the divine rule of faith and practice for all Christians, the one unchanging standard of right and wrong.

3. It is the most effectual guarantee for law and liberty, order and freedom.

4. The open Bible is the grand centre of union to all the various divisions of the one Church of God.

THE POWER OF CHRIST'S RESURRECTION.

The Rev. TALBOT GREAVES, of Clifton, spoke as follows:—

The subject of my remarks is the "Power of Christ's Resurrection." It is always one suitable for the meditation of God's people, and especially at meetings of God's people for fellowship, because the power of Christ's resurrection is the grand uniting power which binds together in one holy alliance the people of God. The Saviour in His rising draws His people towards Him, separates them from the world, and unites them together in one communion and fellowship in His mystical body. Just as the rising sun often draws up the vapours not merely from the great sea, but from river and lake and little pool, and forms them into the same vast cloud, which seems to stand, like the great white throne of Jehovah, in the still noon of the summer's day. There could not be a more appropriate subject for our consideration, then, than the power of Christ's resurrection. Now, the power of Christ's resurrection, which, you remember, it was the aspiration of the Apostle to experience, is explained in the third chapter of the Epistle to the Philippians, verses 10, 11.

I. The power of Christ's resurrection may signify the powers which it exercises. To begin with, that power is, as you have already been reminded, an evidencing power. It supplies the grand testimony to the miraculous character of the interposition of the Lord Jesus Christ. When He was dead and buried, it seemed as if the triumph of Satan was complete. He has destroyed alike the first and second Adam, and all the hopes of mankind seemed to have perished. If He had been merely a man, He would have continued dead, and Satan would have been the undisputed conqueror of the human race. But it was impossible that He should be holden of death; the precautions that were taken to insure there should be no resurrection, or no pretence of a resurrection — the seal upon the stone and the Roman watch,—were all overruled by the providence of God to the more glorious manifestation of His power. See those fools over night hanging a curtain up in the east to hide the rising sun; in a moment the hand of God was stretched out, and all their efforts are in vain. The Angel said unto the women, "Fear not, ye, for I know that ye seek Jesus which was crucified." And then it was shown that Christ was alive by many infallible proofs, and this was the turning point of the whole question. The previous facts, if you look at them simply as facts presented to the unenlightened eye, were comparatively common—a holy life provoking opposition, and ending in martyrdom; but the fact of the resurrection was of a totally different kind. The previous facts in the history of Christ might have been believed, and yet the peculiar truths connected with them might have been denied; but the fact of the resurrection carried with it the proof of the truths. The apostles made Christ's resurrection the grand topic of their preaching, and great grace was upon them. The first thing was to establish the fact of the resurrection; and I need not remind you that this one point was made, more than all the rest, matter of evidence—of reasonable evidence. The disciples were competent witnesses, as you have just heard, for they knew the Lord Jesus personally for a length of time. They were credible witnesses, worthy of belief. They have gained nothing but suffering, bonds, and death by their testimony. Their evidence was such as would have been received at the present day in any court of law. The fact of the resurrection was established, and being established, demonstrated the miraculous character of the whole Christian system. It seems to me that in the present day many of the advocates of Christianity are falling into a very grave mistake. They fancy they can make faith easy to unbelievers by giving up what they call the minor miracles of Scripture, but retaining the resurrection of Christ. You might just as well say to me, "If only you are prepared to believe the facts concerning the sun, we will absolve you from believing in the facts concerning the smaller planets of the solar system." How can we make faith easier to an unbeliever by giving up the lesser miracles and retaining the greater? The fact of the resurrection of Christ Jesus has never been set aside, and it is constantly referred to by the apostles as the most conclusive evidence of the leading doctrines of Christianity. If they want to prove His glorious sonship, they tell us, "He was declared to be the Son of God with power according to the spirit of holiness by the resurrection from the dead." Through His poor life and suffering, he was treated more as a slave and as an outcast than as a son. Men said, "If thou be the Son of God, save thyself;" and if He had continued dead, they would have gone on saying so. But, on the resurrection morning, God owned His Son: "Thou art my Son; this day I have begotten thee;" and immediately He began to dash the sneers away of His adversaries. Again we find that if they wished to establish the facts that the justice of God has been fully satisfied, and that sin has been fully expiated, they tell us that Jesus "was delivered for our offences, and that he was raised again for our justification." God laid upon Jesus the forfeiture of a bond; He was arrested and cast into prison; His soul was cast into that darkest of dungeons—the wrath of God against sin; and His body was cast into the grave, and there it remained until the debt was fully paid, because God is just, and will have full payment. But there His body did not remain after the payment; the same voice which said "arrest," said "discharge," and so Jesus rose from the dead; and so the Apostle, after saying that God had raised Jesus from the dead, said also, "Through this man is preached unto you the forgiveness of sins." It was not that the resurrection added to the merit of the atonement. The merit was in the death, but the proclamation of the atonement was in the resurrection of Jesus. Here is a piece of written music: it contains a beautiful anthem, but it is silent, it gives forth no sound; it wants the organ to swell, and to utter it forth to the people. The music is in the death of Jesus, but it is silent; it needs the organ to swell it out; it needs the resurrection to proclaim the glad tidings, the astonishingly glad tidings that Jesus Christ has risen from the dead. Again, the power of Christ's resurrection is an elevating power. This is our strength in all our conflicts; this is our victory over the world, and our hope in the end. The power of Christ's resurrection

is the grand instrument for the sanctification of believers, because it begets and maintains a lively hope, and hope is power. What does the Apostle say? "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." The man who believes that Jesus died and rose again mortifies the deeds of the body, because he is planted in the likeness of His death, and he walks in newness of life—because he is planted in the likeness of Christ's resurrection. The man who believes that Jesus has risen, and whose life is hidden in Him, that man turns away from the things of this world, which satisfy others, with disgust; his Head is risen, and in proportion as he realises his union with Him, he rises also; hence there comes separation from the world. The pleasures of sin lose their enticing power to the man who is risen with Christ. The things that were pleasant become poisonous, and he instinctively shrinks from sin and struggles to be like Christ. Would you be like Christ? would you have power over the world? Well, then, believe that Jesus has risen, and that shall give you the power to have the victory over this present evil world, because it will beget hope in you. Hope is the buoyancy of the Christian man, and so, instead of just being like a water-logged vessel in the trough of the sea, he mounts on the crest of the wave of temptation, because he is drawn up by the attraction of the risen Saviour. There is nothing so powerful and elevating as the hope of the resurrection. If we do not realise our part in a risen Saviour, we shall not rise above the world. The man who enjoys this hope can condescend to do his duties in this world. But then he knows that this world is not his resting-place; it is a place appointed for the discharge of his duties, which must be wisely discharged. But yet he is looking home, and waiting for the day-star that is to welcome him home, and He is coming, and soon this mortal shall put on immortality. If we do not personally realise the power of Christ's resurrection, our sanctification will drag as heavily as did Pharaoh's chariots when the wheels were taken off. Rest assured of this, it is just in proportion as you and I live under the power of the resurrection of the Lord Jesus, that we shall overcome the world. The man who habitually realises his life in a risen Saviour, instead of looking up, often painfully and wearily, from earth to heaven, shall look down joyfully from heaven upon earth, for that man is already seated with Christ in heavenly places.

II. The power of Christ's resurrection may signify the power by which it was effected. The Apostle, in the third chapter of Philippians, speaks of the prize he was straining every nerve to obtain: "If by any means I might attain unto the resurrection of the dead." The Apostle knew there was to be a resurrection of the just and the unjust, and therefore a mere bodily rising could not possibly have been the prize of the holy calling which he was straining after. The word he uses is a very peculiar word. It is never used in any other part of the New Testament. It signifies *the* resurrection—the resurrection of resurrections, which plainly points to the resurrection of the just; and we can hardly fail to identify it with that first resurrection of the twentieth of Revelation: "Blessed and holy is he that hath part in the first resurrection." I would for a moment draw your attention to this feature of the glory of this resurrection—that it is to be accomplished by the power of Christ's resurrection, viz., by the same power as that by which the Lord Jesus Christ Himself was raised. It was by the power of the Holy Ghost dwelling in His body. We are told that He was raised by the glory of the Father; then we are told that He raised Himself from the dead. But it was by the immediate energy of God the Holy Ghost that the body of the Lord Jesus Christ was raised from the grave. "He was declared to be the Son of God with power according to the spirit of holiness by the resurrection of the dead." According to St. Peter, He was quickened by the Spirit; put to death in the flesh, but quickened by the Spirit. The Holy Spirit throughout maintained a mysterious and intimate union and association with the body of the Mediator.

It was by the Holy Spirit that the incarnation was effected, and the Holy Spirit preserved in actual purity that human nature which He had produced without taint of original sin, until at last Christ, through the eternal Spirit, offered Himself, without spot, to God. The Holy Spirit never quitted that sinless body. When bathed in blood in Gethsemane, when nailed upon the cross, when lying cold and lifeless in the grave, the human soul departed, but the abiding Spirit lingered there. Strange thought! Cold, stiff, and blood-stained, lacerated by the scourge, torn by the nails, pierced by the spear, that body contains within itself a deathless germ, an incorruptible seed—the Holy Ghost dwelling even in the lifeless body of the Mediator. We, too, shall be raised by the Holy Spirit dwelling in us. We should not lose sight of the fact that in our bodies there is the indwelling of the Holy Ghost. Believers do not realize this as they ought to do. They are sensible of the godly motions of the Spirit in their souls, but they do not see that the body is the dwelling-place of the Spirit; and hence the sacredness and dignity of the body is not realized as it should be, and the redemption of the body from the grave is not realized either as it should be. The whole man is redeemed—the body as well as the soul; and the evidence of this is that the Spirit dwells in the body as well as in the soul. And, my friends, is it not simply impossible to believe that the body which is occupied by God the Holy Spirit can ultimately be abandoned to the grave? What! do you think the great destroyer shall be able to take up a handful of dust that once was human and say, "Here God once dwelt; these are the ruins of His holy temple which I have destroyed"? The resurrection of the saints of God is to be effected by the very same power as the resurrection of Christ was effected. In the eighth of Romans, 10, 11, we read: "If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness"—that is, the Spirit will quicken it for the sake of Christ's righteousness—"but if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." The resurrection of the saints is to be effected by the power of the indwelling Spirit. There is the same germ of life, the same rudiment of resurrection, in the body of the saint as in the body of the Master Himself. This poor body, borne down by disease and death, laid in the grave, reduced to dust again,

contains in its most secret recesses something that man's eye cannot see, something that death itself cannot kill, something that the grave itself cannot corrupt. And what is it? What is this deathless germ? What is this incorruptible seed? The Spirit of Him that raised up Jesus from the dead. Is it not a glorious thought? This is the true immortality of the redeemed body of the saint. The wicked will be raised, but not, I think, at the same time—certainly not by the same means. They will not be raised by virtue of union with Christ; but they will be raised by the mandate of Christ, and not by the indwelling Spirit, which is the central nucleus of the body of the saint. As regards believers in Jesus, this mortal shall put on immortality, because this immortal Spirit dwells there. Let this be our aim and high aspiration—to be so one with Christ by faith now, that we may know Him in the power of His resurrection; so that when the grave's harsh hinges yield, and the saints of God stand upon their feet, an exceeding great army, we, too, may rise, rise through the same power as Jesus—through the power of that indwelling Spirit who, for the body as well as for the soul, is the author and the giver of life. This is the power of Christ's resurrection; it is to this we aspire. "The hope of Israel is the resurrection." We shall stand up victorious over the grave—the enemy that now takes us, and seizes us, and makes our feeble nature to quail. Oh, to be freed from this—to be lifted out of that last embrace of death, to join in that song which not only says, "O death! where is thy sting?" but "O grave! where is thy victory?" Thou hast my body; but He whose nature was similar to mine had the victory over thee, and I shall have the victory too; and as I have borne the image of the earthly, I shall henceforth bear the image of the heavenly; for this mortal shall put on immortality, and so shall be brought to pass the saying that is written: "Death is swallowed up in victory. O death! where is thy sting? O grave! where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God, that gave us the victory through our Lord Jesus Christ, and through the power of His resurrection."

THE WORK OF THE HOLY SPIRIT.

Upon this subject the Rev. CHAS. GRAHAM gave the following address:—

The source of human salvation is the free, infinite grace of God. "By grace," says the Apostle, "are ye saved through faith." That salvation has a ground of merit, but merit, not in the fallen sinful recipient, but in the substitutionary suffering and imputed righteousness of the incarnate Son of God. "The gift of God is eternal life, through Jesus Christ our Lord." All the merit which justifies and saves us is in the Lord Jesus, but all the power which sanctifies and renews us is in the Holy Spirit. The work of Christ has an infinitely legal value in meeting the claims of God upon us; the work of the Spirit has an infinite efficiency in creating us anew, in regenerating and sanctifying us, in giving us that actual, active holiness which fits us for the fellowship and service of God both here and hereafter. The first office of the Spirit is to convict us of sin, of righteousness, and of judgment: "Of sin," says Christ, "because they believe not on me; of righteousness, because I go to the Father, and ye see me no more; of judgment, because the prince of this world is judged." All the ministry of the Spirit has a direct reference to Christ; in every department of it he takes of the things of Christ and shows them unto us; and it is as we are obedient to His light that He fulfils His varied offices in us. When our eye rests upon Christ as our Saviour from the guilt and condemnation of sin, we are not only pardoned and accounted righteous in the righteousness of our Surety, but the Spirit renews us in actual righteousness. The moment we are justified by the blood of Christ, we are regenerated and born of the Spirit. "He that believeth that Jesus is the Christ is born of God." An redeemed and saved, the believer becomes the property of the Lord: "In whom believing," says the Apostle, "ye were sealed by that Holy Spirit of promise" (Eph. i. 13). Hence the exhortation, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. iv. 30). The believer is now a priest, and will, by-and-bye, be a king; for this double office the Spirit anoints him. "Now he," says Paul, "who stablisheth us with you in Christ, and hath anointed us, is God" (2 Cor. i. 21). The next office of the Spirit is to give us the knowledge of the relation into which our new birth brings us. Born of God, we are the sons of God, and "because ye are sons, God hath sent forth the Spirit of His Son into our hearts, crying, 'Abba, Father.'" "The Spirit Himself beareth witness to our spirits that we are the children of God"; and by consequence, "if children, then heirs—heirs of God, and joint-heirs with Christ." The mode of the Spirit's acting on the human mind we understand not. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth: so is every one that is born of the Spirit." The effect of the Spirit's witness we do not know, for because of His witness we approach God with filial love and filial confidence; by Him we cry, "Abba, Father." Through Christ we have access by one Spirit unto the Father. In this access the Spirit helps our infirmities: "For we know not what we should pray for as we ought; but the Spirit Himself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God" (Rom. viii. 26, 27). How great is this encouragement to prayer! Our true prayers are answered, not according to the narrow measure of our own intelligence, but according to the intelligence of the Spirit and the omniscience of God. Truly "the supplication of a righteous man availeth much in its working" (James v. 16, R.V.). The Holy Spirit is our sanctifier; His grand ministry is to conform us to the image of Christ. It is in reference to this office He is called "the Holy Spirit." In regenerating us He commences the work of our sanctification. Our regeneration (says Flavel) is our sanctification begun, and our sanctification is our regeneration continued. In our regeneration, the Spirit quickens us with the life of Christ, and so makes us partakers of His holiness. Our progress in sanctification is the possession of that life more abundantly. The Spirit sanctifies us through the truth. "Sanctify them through thy truth," prays our blessed Lord, and adds, "Thy word is truth." The Word is the mirror which reflects the divine glory, and "we all with unveiled face, beholding, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, even as by the Lord the Spirit." Through His own glory and virtue, God has called us and given to us exceeding great and precious promises, that by these we might become partakers of the divine nature (2 Pet. i. 4). The measure in which the spirit of Christ dwells in our hearts is the measure in which we have the life and nature of Christ. As

the Spirit sanctifies He enlightens us. By the Word He sanctifies, and it is the entrance of the Word which giveth light; it giveth understanding to the simple. It is our sanctification by the Spirit which gives us a single eye, and when the eye is single the whole body is full of light. By a single eye, we have clear discernment in the things of God, and especially concerning His holy will in relation to our walk and service.

Christ promised to His disciples that the Spirit should bring to their remembrance the things which He had spoken to them, and should show them things to come. That this had an immediate reference to their inspiration as His witnesses I do not question; but that it has reference to us, to my mind, is equally clear; for to all believers the Apostle John says, "Ye have an unction from the Holy One, and ye know all things." The Apostle does not mean that they knew all things in an absolute sense, but all things within the limited sphere of which he was writing. The disciples of John the Baptist came to our Lord with the question, "'Why do we and the disciples of the Pharisees fast oft, but thy disciples fast not?' And Jesus said unto them, 'Can the children of the bride-chamber mourn while the bridegroom is with them? But the days will come when the bridegroom shall be taken from them, and then shall they fast" (Matt. ix. 14, 15). This is the period of the bridegroom's absence—the time in which the children of the bridegroom mourn. In reference to this time of mourning, the promise of Christ was, "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever" (John xiv. 16, 26). The Greek word, *Paraclete*, contains the ideas of help and guidance, as well as of consolation. The Paraclete is an Intercessor: "If any man sin, we have an advocate [a *Paraclete*] with the Father" (1 John ii. 1). Jesus intercedes with the Father for us; the Spirit intercedes in our hearts for Him. Because of the intercession of Jesus for us, the Father sent the Spirit down to be our Comforter. As the Spirit sanctifies and enlightens, so does He comfort us—that is, by revealing Christ. The faithful believer has unspeakable consolation in knowing by the Spirit that while Christ, in His person and work, appears in the presence of God for him, He is ever also at his right hand to sympathize, to succour and deliver him, in all his sorrows, temptations, and trials. By the Spirit the believer knows that, so vital and real is the union between him and Christ, whatever is done to him is done to Christ; that his sufferings are Christ's sufferings; that in all his afflictions Christ is afflicted. How precious is the consolation derived from the Spirit's testimony of the Father's complacency in us—the assurance that, whoever may hate us, God loves us; that however despised we may be by man, we are precious in His sight! Let the Spirit but remind us that it is our Father's good pleasure to give us the kingdom, and, with Paul, we can reckon that the sufferings of this life are not worthy to be compared with the glory to be revealed to usward. But that one great consolation, to which the Spirit points us, and which shall for ever end our sorrows, is the glorious appearing of our great God and Saviour. By the Spirit we have the assurance that He who once came to redeem us will soon come to glorify us. "I go," He said, "to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to myself, that where I am, there ye may be also." The Spirit given to us is the earnest of our inheritance, until the redemption of the purchased possession. He has already quickened our souls with the life of Christ, and with the same life He will soon quicken our bodies. "If," says Paul, "the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ Jesus from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. viii. 11).

Our age is the dispensation of the Spirit. His fulness was given on the Pentecost, and to possess that fulness is the privilege of every child of God. "Be not drunk with wine, wherein is excess," says the Apostle, "but be ye filled with the Spirit." That fulness is necessary for our worship, our walk, and our service. "We are the circumcision who worship God in the Spirit," and our worship is necessarily defective in proportion as we fall short of the Spirit's fulness. We walk by the Spirit, and serve by the Spirit, and our walk and service can only be pleasing to God in the measure in which we possess the Spirit. We are the habitations of God—temples in which He dwells by His Spirit. It is the will and desire of God fully to possess His own temple, and by it to reveal His glory. In the temple of Solomon God concealed His glory; in the human temple He reveals it. Is it our desire to be filled with the Spirit? Then let us tell God so, and filled we shall be. "If ye," says our Lord, "being evil, know how to give good things to your children, how much more shall your Father, who is in heaven, give his Holy Spirit to them that ask him!" Let us ask, not doubting that what He has promised He will assuredly perform, and according to our faith it shall be done unto us. It is obvious that we cannot sincerely ask to be filled with the Holy Spirit while we grieve Him by any known sin, or the neglect of any known duty. "If I regard iniquity in my heart," says David, "the Lord will not hear me." It would be a mistake to suppose that we must empty our hearts of all selfishness and worldliness before the Holy Spirit can fill them. This would imply a power which we possess not. It is the deep consciousness of our impotence to do this which is an essential part of our qualification to receive the fulness of the Spirit. Let Him come in, and He will cast all the buyers and sellers out of His own temple, I drive the air out of the vessel when I fill it with wine.

Finally, the end for which we seek the fulness of the Spirit must be that Christ may be glorified in us and by us; in us, by conforming us to His image; by us, in enabling us to walk in His footsteps. Simon Magus desired the Spirit for his temporal advantage, and to increase his influence and reputation with men. "He asked, and received not; because he asked amiss." In seeking the Spirit's fulness, our eye must rest alone on Christ. The office of the Spirit is to reveal Him; and as we are filled with the Spirit we are occupied with Christ. Indeed, it is Christ Himself who ministers to us the Spirit; and the evidence that we possess the Spirit's fulness is that Christ is to us "all in all."

AFTERNOON MEETING.

There was a crowded attendance at the meeting this afternoon. The chair was occupied by Admiral Sir W. KING HALL, K.C.B., who, after devotional exercises, briefly addressed the meeting on the subjects which were to be considered. He urged the importance of maintaining the integrity of the Lord's-day, and mentioned some instances which had come within his own personal experience of the way in which God had honoured men who sought to honour Him by keeping holy the Sabbath-day.

OBSERVANCE OF THE LORD'S-DAY.

The Rev. Dr. ANDREW THOMSON, who was to have given an address upon this subject,

was prevented being present through a severe illness, from which he was only just recovering. He, however, had forwarded a paper expressing his views, which the Rev. Principal CAIRNS read as follows:—

My dear Mr. Arnold,—Though, as you are aware, I have, to my great regret and loss, been prevented by an illness (which has now almost disappeared) from being present at the meetings of the Alliance in Glasgow, and addressing it on the subject of Sabbath Observance, I take the liberty of sending you a few brief notes, which, in one or two instances at least, may suggest topics for deliberation on this important matter, which is at this time pressing itself on the attention of all thoughtful Christians.

I. Had I been present, I should have called the notice of the meeting to the Prize Essays on the Sabbath, 240 in number, on which the adjudicators have recently pronounced, and four of which, to whose authors the prizes have been assigned, are now in course of publication. In common with my fellow-adjudicators, I believe that these essays have made a solid addition to the force of the argument for the universal and permanent obligation of the Sabbath law. I would notice, particularly, that the authors have placed beyond all reasonable doubt, by evidence found outside the Scriptures, the fact that there was the observance of a seventh-day rest by all the great nations and peoples of the world for many ages and centuries prior to the existence of the Jewish Church and nation; therefore, the Sabbath is not a mere Jewish institution, beginning with Judaism and ending with Judaism. I refer particularly to the greatly increased evidence of this which has been discovered within the last thirty years. The clay tablets of Babylon, the inscriptions on Egyptian slabs and monuments, not to speak of some very remarkable features in the Imperial Almanac of China, have made invaluable additions to this form of evidence. Here is not only the wide prevalence of a sacred seventh-day rest at the earliest historic period, but usually it is found to be on the same day of the week. There is especially one inscription in the Arcadian language which, not improbably, carries you back to the days of Noah's grandsons, which contains the name of the Sabbath, and significantly describes it as the "day of rest for the heart." Moreover, the mine of Old Testament prophecy has been exhaustively and successfully wrought by some of the essayists, showing distinct indications, in not a few passages, that there was to be a weekly Sabbatic rest under Christianity, though it would then be baptized into Christ; while the deeply-interesting argument from physiology has been developed by an accumulation of facts of extraordinary variety and harmony which has probably never been equalled by any previous collection of testimonies.

II. It seems to me that these fresh discussions which will soon be published, will fall opportunely on the public mind, and, if any friends of the Sabbath have become faint-hearted in their defence of the persistently-assailed institute, their effect should be to arm them with new confidence and strength, and to inspire them with new zeal for its preservation; and this is greatly needed even in Scotland. In the last generation, the controversy that was waged on the subject of the Sabbath's claims helped much to educate the men of those days in its behalf; but that controversy has spent its force and the new generation needs to be instructed on the subject of its Sabbath duties and privileges. The apathy of the Church is our greatest danger. We have to contend anew for an *entire Sabbath*; we have to teach men that this God-given day has not been instituted for mere bodily rest, but for religious worship, meditation, and Christian work, and that when the religious element is taken out of it, the "rest" will perish; we have to remind them, in the words of Montalembert, that "there can be no religion without public worship, and there can be no public worship without the Sabbath-day."

III. I do hope the Alliance will have time to look at the working of those great public services which involve so large an amount of Sabbath toil. I refer particularly to the Postal and the Railway systems. The former of these has been repeatedly acted upon with effect by public opinion, so as to obtain a diminution, sometimes on a large scale, of unnecessary labour, and to recover to hundreds an unbroken Lord's-day; the latter has not been so amenable to public remonstrance, and has even at times, for the sake of increased traffic and profit, held out temptations to Sabbath travelling for which there was no necessity, and therefore no excuse. Is it generally known that the number of railway workers in this kingdom is greater than the number of soldiers and police within its shores, and that to the greater number of these there is only yielded a fragmentary Sabbath; while to thousands and tens of thousands the sacred day, with all its holy privileges and play of home affections, and rest alike to mind and body, is a lost boon? It is more than time that on this subject the Church of Christ were lifting up its voice like a trumpet.

IV. It cannot be doubted that the thoughts of every member of the Evangelical Alliance have been frequently turning, within recent months, to the reception of so many millions from the working classes into the ranks of electors. Nothing can be more certain than that those who are to take part in choosing the law-makers will also have an influence in making the laws. It is also certain that the new Parliament about to be chosen will not have long been in the exercise of its power before the proposal shall be anew introduced of opening museums and picture galleries and kindred national institutions on the whole or portions of the Lord's-day; that the elevation and gratification of the working classes, such as those who are now to be admitted to the exercise of the franchise, will be one of the stock arguments used for the innovation, and the representatives of these classes will be appealed to to support the movement. It is an anxious question for every friend of the Sabbath—How will these enfranchised men regard the proposal? We know that, on past occasions, a vast multitude of the working men on both sides of the Tweed have received it coldly; they have been shy of such gratuitous friends, and have not only regarded them with jealousy, but petitioned against their measure. They have been unwilling to entail Sabbath work upon others, for what these friends represented as *their* entertainment or amusement. They knew that all they wished or needed in these matters might, with little diffi-

culty or better arrangement, be obtained on common days; moreover, they saw behind these changes, at no great distance of time, the opening of theatres, and tea-gardens, and casinos, and dancing saloons—the Sabbath, at length, obliterated from the calendar of days, or rather, gradually turned into a working day, and themselves compelled to give seven days' work for six days' wages; and so they paused, and refused to obey those would-be leaders. But are we sure that this state of things will continue? Will there be efforts of Sunday Leagues to persuade and flatter them into their snares? It seems to me that we have some things to say to this new democracy, and one of the first of these is by means of tracts and lectures, and every other method of moral suasion, to warn them against parting with this priceless heritage, and to say to them, "Hold fast that which thou hast received; let no man take thy crown." We are ready to mourn with great lamentation the removal from the midst of us, at such a crisis in our history, of the venerable Lord Shaftesbury, the life-long, unflinching friend and defender of the Sabbath-day. How much poorer is our nation and the Christian Church by his death! The Statute-book of our realm, containing so many Acts which were the fruit of his wisdom and philanthropy, bears, scattered over it, for half a century, the undying records of his noble life. We shall miss him at every instance in which the oppressed need a friend, or the defenceless a shield, or sacred institutions one who could do battle for them with the wisdom of a sage and the holy courage of a martyr. Yet, let us not despond, but, like Elisha, when Elijah was taken from his head, realize the grandeur and immutability of our resources and supports, and exclaim, "The Lord God of Elijah liveth!"

ANDREW THOMSON.

Edinburgh, Oct. 7, 1885.

Brief addresses on the same subject followed from the Rev. W. SANDFORD, Rector of Edlaston, and the Rev. A. CAMPBELL, of Montrose.

TEMPERANCE.

Professor MCKENDRICK, M.D., F.R.S., of Glasgow University, then delivered an address upon this subject. We regret that we are unable to give more than the following abstract of his paper:—

While the main object of the Evangelical Alliance was the promotion of civil and religious liberty, and the cultivation of Christian fellowship and unity of spirit, it took a deep interest in all social questions having for their end the general welfare of mankind. He proposed to view the subject as it presented itself to him personally from the standpoint of a physiologist and physician, in the hope that something might be contributed to a subject of second importance to none in the whole range of social questions. (Hear, hear.) No one who watched the signs of the times could fail to see that, even in the region of politics, the Temperance question was rapidly coming to the front, whilst the principles of the Temperance party were steadily leavening all classes of society. The subject at once divided itself into two aspects: (1) as a matter of personal habit, and (2) as affecting the well-being of the community. It was a private matter upon which each one must form an opinion, and act accordingly; and it was a public matter, inasmuch as it was acknowledged on all hands that intemperance was one of the most gigantic evils of the day.

As regarded the first question, all were agreed that personal intemperance was ruinous to both soul and body. There was nowadays no doubt, at all events in the upper and middle classes of society, about the habits of the drunkard being ostracised. To become a drunkard was to become disgraced, and led to the loss of all that a man valued. Even the suspicion of intemperate habits was enough to bar a man's advancement, and to shut him out of social circles where otherwise he would be welcomed. The same views, though less pronounced, were rapidly permeating the working classes, and this was certainly one of the most hopeful features of the present time. Many years ago such a state of social opinion did not exist. It was not then considered any disgrace for a man to become frequently intoxicated; indeed, the feeling was rather one of admiration, and jovial habits of this kind were not regarded in former days as incompatible with high social standing and even of religious profession. This great change of opinion had been largely owing to the resistless energy of the Temperance movement. It was surely a vast gain that the moderate drinker, as well as the total abstainer, joined hand in hand in denouncing intemperance, and in helping, as far as lay in their power, its unhappy victims.

The question had now come to be one between moderate drinking and not drinking at all. Here, naturally, the conflict was keen, and a great deal could be said, and had been well said, on both sides. It was significant, however, of what the issue would be, that the question with temperate men was not now one of taking alcoholic liquor of some kind in order to get benefit, or to "do them good," as the saying is, but rather how much may be taken without doing harm. The temperate man does not usually say now, "I take this claret or port wine because it makes me strong, and because I need it for my health;" but he says, "May I not take this glass or two of claret, or port, daily without doing myself any harm? Do you think a little grog at bed-time or a tumbler of toddy is really injurious?" Or, "May I not take a few glasses of beer daily without doing mischief?" These were the kind of questions asked, and they indicated (1) that a great change had taken place in scientific opinion as to the habitual use of alcohol as an adjunct to diet; (2) that the moderate drinker had a lurking suspicion that even a small quantity of his favourite beverage was not good for him; and (3) that a man usually took alcoholic liquors simply because he had acquired a liking for them: he appreciated their taste and flavour, and the feeling of exhilaration they produced, and he believed they promoted the feeling of sociality and good fellowship.

As regarded the physiological action of alcohol—a question of very great difficulty, by no means easy to investigate—there had been a great deal of exaggeration and mis-statement, which had prejudiced the legitimate argument of total abstainers in the minds of many thoughtful men. When a man, for example, on a public platform, poured some alcohol in a little white of egg in a glass so as to coagulate it, and then stated that that is the

kind of action alcohol had on the brain, any tyro in physiology knew that he was talking nonsense, and was, in his ignorance, misleading the public. Again, when it was confidently asserted that the habit of taking a glass or two of wine daily, or a glass or two of beer, was necessarily injurious to health, and would in time produce many kinds of deterioration of the tissues of the body, a statement was made that had not been proved, and was probably incapable of proof. Such a statement did harm to a good cause; it was not necessary to the main argument of the total abstainer, whilst it led his opponent to view the rest of his case with suspicion.

Laying aside individual experience and generalisations on the limited field of one's own personal acquaintance, as affording too narrow a basis on which to form an opinion, he thought it had been conclusively shown by temperance reformers that when we took large bodies of men, there was, on the average, less disease and longer life among the total abstainers. Statistics from the Army and Navy showed this; and the experiences of civil life pointed in the same direction. When total abstainers bind themselves together in friendly societies or life assurance companies, they had a lower rate of sickness and fewer premature deaths than amongst men of the same class who professed to be moderate drinkers. This indicated that even moderate drinking might produce bodily injuries of which the person was unconscious, and that during all the years of his life in which he was drinking moderately he might be slowly undermining his body and hastening the approach of death.

A man in a perfect state of health was, *à priori*, more likely to work efficiently—on a higher level, as it were—without the use of alcohol than with it. Our bodily organization, especially that of the brain, was extremely complicated, and mental health depended on the harmonious interplay of all its parts. Sensation, perception, volition, memory, thinking, were all dependent, in some way or other, probably beyond our ken, on the activity of the brain, and a condition of sound mental health was the co-operation of these faculties in due proportion. Now, the fallacy of regarding alcohol as a stimulant in small doses was pointed out long ago by Dr. Anstie, who showed clearly its real action—viz., that it did not stimulate, but paralysed, the more especially that it paralysed the power of voluntary control. If this power were somewhat lost, the imaginative faculties ran riot; and ideas, often disordered, sometimes brilliant, broke in confusion into the mind. The senses were blunted, so far, at all events, as perception is concerned; the memory was not able to be precise, and it was evanescent to some extent; and even the powers of thinking were weakened; so that the man, eloquent in his cups, sometimes lost the thread of his argument, and got into a state of mental confusion. All these might arise, not from stimulants, but from suppression of function. If this was so, we could understand how even very moderate indulgence to some degree weakened the mind.

In conclusion, let him say that, in a matter of this kind, he for one would not attempt to bind any man's conscience. This was a matter of personal liberty. He merely mentioned the considerations that had led him to adopt, as a rule of life, the principle of total abstinence. He would not even go the length of advising aged persons who, for many years, had been accustomed to a small amount of stimulants to give up the practice. That might be dangerous. But he would advise every young man and woman throughout the length and breadth of the land never to taste, as a beverage, alcoholic drinks, feeling sure that was the truest and best maxim of hygiene. Further, it would gratify him if he had succeeded in interesting the great Conference he was addressing on a question of reform—one which, in the way of stopping the habitual use of alcoholic drinks, would be a revolution more profound, more far-reaching, and more beneficent than had ever entered into the dreams of statesmen.

EVENING MEETING.

Arrangements had been made this evening for an overflow meeting, but the attendance was so great that many persons were unable to find admission to either of the halls. The principal meeting was held in the Queen's Rooms, which place was densely crowded, every inch of standing room being occupied. The chair was occupied by Sir W. MUIR, K.C.S.I., in the absence of the Lord Mayor of London, who had promised to be present, but was unable to leave London owing to the funeral service for the late Earl of Shaftesbury, fixed for the same day in Westminster Abbey. After singing and prayer,

The CHAIRMAN paid a high tribute to the character of the late Lord Shaftesbury, and said:—

In that character were embodied all the principles of the Alliance. How many societies, founded on the principles of the Evangelical Alliance, were fostered and encouraged, if, indeed, they did not, some of them, owe their existence to him! Right it was, therefore, that the Lord Mayor should absent himself from the Conference to do honour to the memory of Lord Shaftesbury. Coming back to his native city of Glasgow, Sir William Muir rejoiced to find so many engaged there in the cause of Christian work and love. He also rejoiced in the success which God had given to the Alliance in Glasgow, and in such numbers having had the opportunity of mingling with those of their own churches and of other churches. The motto written in their hearts was—"Grace be to all those who love the Lord Jesus Christ." As they all joined in the blessed Communion hymn that morning, the days of his boyhood were brought back to him. With regard to the nature of the Alliance, it had, he thought, four objects. The first was that they should have in their hearts that love of the brethren which overleapt the little walls of denominations and embraced all who loved the Lord Jesus Christ. The second object was outwardly to exhibit that union. They showed their love to all who loved Jesus Christ by coming into this Alliance. It had a platform upon which all could join in expressing their love towards the brethren. The third object was that the Evangelical Alliance should be a witness to Christian truth. The Second and Third Epistles of John (two gems which,

like pearls, lay hidden in the shell, and were too rarely brought to view) appeared to him to contain the great lessons taught by the Alliance. In the Epistle he had just read to them they had been called on by him to remark the frequent repetition of the words "*truth*" and "*love*." These were the key-notes of the Alliance. "The Elect Lady and her children, whom I LOVE in the TRUTH; and not I only, but also *all they that have known the* TRUTH." And this special love was limited to such as "abided in the truth,"—that is, in "the doctrine of Christ." If any came bringing not this doctrine, they were not to be received, neither bid God-speed. So elsewhere the Apostle says: "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God." What was he alluding to there? To the heresies that were springing up regarding the incarnation and atonement—to those who denied that "Christ had come in the flesh." Such were not even to be received into the house. Here, then, was warrant for an evangelical basis. It had been said, the basis of the Evangelical Alliance was very narrow. But in so far as the basis was the proclamation of the grand evangelical doctrine of Christianity, that God was in Christ reconciling the world unto Himself, it could hardly be called narrow. He did not stop now to say whether this or that Article might not with advantage have been left out of it, but he did say that the basis on the whole represented the teaching of the Evangelical Churches. There was a tradition in regard to St. John—that he entered into a house, when somebody, who had denied that Christ had come in the flesh, was under the same roof. St. John exclaimed, "Let us retire, for the house will fall down upon us." No doubt this was one of the traditions of those early days; but there was truth at the bottom of it. They needed, therefore, some such institution as the Alliance. At least, if they did not need it for themselves, it was highly useful to set before the world what were their principles, and how they contended for the truth, the whole truth, and nothing but the truth. It was this grand principle that the Alliance was a witness to by its basis. By joining the Alliance, they showed they gave their adhesion to evangelical truth, and wished God-speed to, and rejoiced in, all those who adopted that basis. Then, the fourth thing was to show their sympathy with all those who had not the same privileges as themselves, with those who were oppressed and persecuted, and with all those who were in darkness. They rejoiced, and testified their joy, in the spreading abroad of this grand Evangelical Christianity, of which the basis was shown forth in the Articles of the Alliance. People said, the Alliance had no practical object; but here it had. It did a vast and a good work in carrying forward the principles of toleration, the principles of this same Christian love, of rejoicing with those who rejoiced, weeping with those who wept, and stretching forth the hand of sympathy, and shedding a tear for those who were in trouble. It was said, Scotland did not need the Evangelical Alliance. God be blessed for the advance Scotland had made in Christian charity! Coming back, after many years, to Scotland, he found that the bitterness and troubles, which once were so rife amongst her people, had very much calmed down, and that they had far more of that spirit of love and charity than he had seen in any other country in the world. They could all—more than any other nation—join together, of whatever denomination, in the common worship of God. Going abroad, we found Scotchmen in this blessed spirit readily joining in worship with all manner of evangelical Christians. It was a happy thing for them, for they were thus prepared to give the right hand of fellowship to whatever Christian people they came in contact with. If they did possess this happy spirit, why should they not show it forth by joining this Alliance? It had been said by the Bishop of St. Andrew's in his recent admirable charge that the cure of all our troubles was a junction between Episcopacy and Presbyterianism. Sir William would not say much about that cure for our divisions, but he would say they should join the Alliance to show that there was something above and beyond their Presbyterianism, that there was something in which they could show true unity of spirit, and faith in the fundamental doctrines of the Gospel, though they were called by different names. "This commandment have we, That he who loveth God, love his brother also."

Before the addresses announced for this evening were delivered, the following expression of the gratitude of the visitors to the Conference for the hospitality they had received in Glasgow was presented to the meeting by DONALD MATHESON, Esq., Chairman of the London Council:—

The Council of the Evangelical Alliance embrace this opportunity of expressing on their own behalf, and on that of the delegates and visitors who have attended the Annual Conference, their grateful thanks for the kindness and hospitality shown by those friends who have opened their homes and hearts to receive guests. The visit to Glasgow will long be remembered as a season of delightful Christian intercourse. The Council also offer their best thanks to the Glasgow Committee for the excellent arrangements which have been made for the meetings; to the local Treasurer, Mr. Cuthbert, and the Hon. Secretary, Mr. Crichton, for the Christian courtesy and kindness which they have shown to all the visitors; and the Council heartily thank those ladies and gentlemen who have rendered such valuable services in the conduct of the psalmody at these meetings. To the Great Head of the Church the Council humbly and confidently look for a rich and full blessing to follow the earnest addresses which have been given at the meetings; and they trust that the hearts of all who love the Lord Jesus Christ will have been revived and strengthened in the desire and effort to increase union and brotherly love to the glory of His name.

This was responded to by Mr. G. CRICHTON, Hon. Sec. of the Glasgow Committee. He expressed, in cordial terms, their gratification at the success of the Conference, and said they had been amply rewarded for all their labours of preparation. He felt sure that the citizens of Glasgow were under a deep debt of gratitude to the Council for giving them this opportunity of listening to addresses which, both as to the merits of the speakers and the

variety of the subjects treated, had made the Conference memorable. As the outcome of the meetings, he trusted there would be a wider and more permanent manifestation of the union which existed amongst believers who, though belonging to different denominations, were yet all one in Christ.

The subject of "Foreign Missions" was dealt with in an address by the Rev. Dr. HERDMAN, of Melrose; and in a short paper by the Rev. Dr. WILLIAMSON, of China, which was read by the Rev. Dr. Boyd. Both these addresses we hope to give in our next issue.

FAITH HEALING, OR THE POWER OF PRAYER.

The Rev. NEWMAN HALL, of London, then gave an address upon this subject. The following is a brief summary of his remarks:—

Many persons treat the very notion of faith-healing with contempt. Many deductions must doubtless be made from reported cures. Imagination, emotion, magnetism, may account for much. Yet a large number of cases remain so well authenticated as to demand diligent investigation by science. Christians should beware of a reckless disbelief which would undermine faith in the miracles of Scripture. If God interposed to work the cures of Miriam, Naaman, Hezekiah, and those recorded in the Gospel history, He might do so still. This is claimed as historical fact. The names of fathers and historians are marshalled to prove the existence of miraculous agency up to the third century. Waldenses, Moravians, the early Covenanters, Friends, and Methodists are witnesses. If we pray God by moral miracle to heal a sinful soul, why not to heal a sick body? Every prayerful believer who "in all things makes known his requests unto God," treasures the memory of signal answers to prayer. The speaker's mother was thus restored and lived forty years after an illness, her recovery from which was said by the doctors to have been miraculous, but which her husband always said was an answer to his believing prayer. The foolish statements of some advocates should not make us incredulous. It was an error to say that if Christ came to conquer sin, He conquered its effects, and therefore disease, and that by faith we might obtain health as surely as pardon. Death is a result of sin, and Christ abolished death, yet Christians die; and so they suffer sickness. Some of the most eminent saints have been the most afflicted. Paul possessed faith-healing power, yet this did not always avail. His friend Epaphroditus was sick unto death, Trophimus was left at Miletam sick, and his own thorn in the flesh was not removed. Yet he triumphed in his infirmities. God answers our prayers sometimes by refusing our special request in order to give us something better. No believer should suspect God's fidelity, or his own lack of faith, if sickness is not removed. God is the great Healer by ordinary means as much as by miracle. We honour Him by using the methods already bestowed, and availing ourselves of the medical skill of which He is the author. He can make those means effectual, or can cure without them. Let us pray and trust, leaving the result to Him, sure that His decision is best. It is good to pray in faith, "Let this cup pass from me;" it is better, it is a grander faith, it is Christlike, when the trial is continued, to say, "The cup which my Father has given me, shall I not drink it?"

The closing address was given by the Rev. Dr. OSWALD DYKES, of London, who spoke upon the "Godly Up-bringing of the Young." This address we hope to give, *in extenso*, in our next number.

The proceedings of the Conference of 1885 were brought to a close with prayer by the Rev. Dr. Monro Gibson.

PROCEEDINGS OF COUNCIL.

ON Wednesday, Oct. 7, a meeting of the Council was held in Glasgow; the Treasurer presiding.

Prayer was offered by the Rev. W. Fuller Gooch.

NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Mrs. Wilkinson, Mildmay Park.
J. Ashbridge Telfer, Esq., Amhurst Park.
Rev. A. K. McMurchy, Scone, Perth.
Mrs. James McCall, Glasgow.
Miss M. B. Fleming, Glasgow.
Alex. Sinclair, Esq., Glasgow.
Bailie Dickson, Glasgow.
John Muir, Esq., Glasgow.
Miss J. Murray, Glasgow.
John Colville, Esq., Glasgow.
David S. Miller, Esq., Glasgow.
Rev. A. B. Cameron, B.D., Edinburgh.
Alex. McKnight, Esq., Edinburgh.
Miss de Broen, Paris.
Pastor Jno. Land, Leith.
Mrs. P. Denny, Dumbarton.
Mrs. Tait, Dumbarton.
Mrs. Maclean, Dumbarton.
Mrs. Purvis, Dumbarton.
W. K. Sloan, Esq., Dumbarton.
Robt. Lang, Esq., Dumbarton.
Miss C. Lang, Dumbarton.
Miss E. Lang, Dumbarton.
Mrs. Rogerson, Dumbarton.
Mrs. Andw. Paul, Dumbarton.
Jas. Ure, Esq., Dumbarton.
Mrs. McBride, Dumbarton.
Mrs. McAuslane, Dumbarton.
Mrs. Christison, Dumbarton.
Miss Pope, Dumbarton.
Rev. Jas. MacBain, Dumbarton.
Mrs. MacBain, Dumbarton.
Rev. Wm. Maxwell, Cardross.
Rev. R. B. Watson, F.R.S.E., Cardross.
Mrs. Geils, Cardross.
Miss C. E. Geils, Cardross.
Miss E. H. M. Geils, Cardross.
Miss J. G. I. Geils, Cardross.
Miss J. H. M. Geils, Cardross.

Miss M. Macfarlane, Cardross.
Miss Lumsden, Cardross.
Mrs. Burns, Cardross.
Mrs. Campbell Martin, Cardross.
Mrs. Young, Helensburgh.
Miss Clarke, Helensburgh.
Mrs. Campbell Colgrain, Helensburgh.
Rev. Jas. Dalzell, B.D., M.B., Natal.
Mrs. Dalzell, Natal.
Rev. John Pagan, Bothwell.
Rev. J. A. Fletcher, Bothwell.
Rev. Geo. Caldwell, Bothwell.
Miss Dunlop, Bothwell.
Miss Christie, Bothwell.
Miss J. Christie, Bothwell
Miss M. Somerville, Bothwell.
Mrs. Morison, Bothwell.
Miss Morison, Bothwell.
Miss M. Morison, Bothwell.
Mrs. Guthrie, Bothwell.
Arthur Govan, Esq., Bothwell.
Mrs. Bain, Bothwell.
Miss E. Bain, Bothwell.
Wm. Wood, Esq., Bothwell.
Mrs. Cuthbert, Bothwell.
Miss Cuthbert, Bothwell.
Rev. J. Barty, Stranraer.
Mrs Henry Drummond, Stirling.
Mrs. Falconer, Stirling.
Miss Davidson, Stirling.

DEPUTATION WORK.

Mr. Arnold reported that he had come to Scotland a few days before the Conference in order to attend meetings which had been previously arranged. At Dumbarton, on Thursday, Oct. 1, Mr. and Mrs. Peter Denny kindly convened a drawing-room meeting at their house, when the Secretary's address was listened to with much interest, and many of those present gave their names for membership in the Alliance.

At Geilston, Cardross, Mrs. Geils gathered Christian friends in her drawing-room on Friday, Oct. 2nd, when Mr. Arnold had the opportunity of speaking upon the principles and work of the Alliance to an interested audience.

On Saturday, Oct. 3, the Secretary visited Bothwell, where arrangements had been made by the various ministers for a united meeting of leading members of the different churches. Tea and coffee was served in the Free Church Hall, after which the Rev. John Pagan (minister of the parish) took the chair. This was the first meeting of the kind ever held in Bothwell. The address of the deputation evoked much interest, and many new members were added.

Mr. Arnold visited Stirling on Monday, Oct. 5, where a drawing-room meeting was kindly convened by Mr. and Mrs. Henry Drummond at their residence. A goodly number of Christian friends assembled, and among them many who were already members of the Alliance.

SOUTH LONDON BRANCH.

A MEETING of the members and friends of the Committee of this Branch was held on Friday evening, October 16, at the residence of Mr. and Mrs. Hayward, Clapham Common. After devotional exercises,

Mr. Hayward welcomed the ladies and gentlemen present, and expressed the hope that the Evangelical Alliance, which had done so much good in the past, not only in promoting Christian union, but also on behalf of religious liberty, might have the continued and increasing sympathy of even a larger number of Christian friends than it had in the past. He then called upon

Mr. Arnold, Secretary of the Parent Society, who, in a brief address, touched upon the various points of interest in the work of the Alliance, and mentioned the gratifying fact that no less than 850 members had been enrolled during the past twelve months—a larger number than in any previous year of the existence of the Alliance. Reference was next made to the Conference in Glasgow, which had been most successful in regard to the large numbers attending, and also the spirit of the whole proceedings. Mr. Arnold also dwelt upon the fact that the efforts of the Alliance on behalf of the persecuted, which are sometimes supposed to belong to past history, are now being put forth in favour of oppressed Christians in Turkey. He gave particulars of recent communications which had been received upon the subject, and stated that the Council were about to take steps, in concert with the continental and other branches, to evoke public opinion, and to bring the influence of Christian Governments to bear upon the Porte.

Dr. Fry, Medical Missionary to India, then addressed the meeting. He said that he had taken his degree under the auspices of the Edinburgh Medical Missions Society, composed of members of all Evangelical denominations, and that he had been designated to India by the London Missionary Society. His destination was Travancore, a small native province in the extreme south. There were 40,000 nominal Christians, but the bulk of the population were demon-worshippers and idolators of the lowest type, who regarded it as necessary, in the case of sickness, to propitiate the evil spirits. The medical mis-

sionary work to which he was to succeed had been carried on for several years by Europeans and natives in dispensaries and hospitals, but the work was one which needed the sympathy and prayers of Christians in all parts of the world.

The meeting was closed with prayer, and the company adjourned for refreshments.

BATH BRANCH.

The Quarterly Prayer Meeting was held in the Prayer-room attached to the Portland Episcopal Chapel, on Thursday, Sept. 24th. The Rev. Prebendary Anderson presided, and delivered the address. He chose for his subject the "Mission and Character of John the Baptist, and his Relation to Christ." The doctrine of repentance which he preached became afterwards the foundation of the Saviour's message. The disciples of John became afterwards the first disciples of Christ, when he pointed to the Lamb of God. His wonderful humility is an example to us. The multitude counted him as a prophet sent from heaven; and, in the Acts of the Apostles, his disciples were found in Upper Asia, in St. Paul's time. He might have become a popular leader, but he called himself no more than a voice to proclaim Christ—a sign-post to point to Christ—to proclaim that his baptism would be succeeded by a baptism with the Holy Ghost and with fire.

CONTRIBUTIONS RECEIVED SINCE SEPTEMBER 19, 1885.

	£	s.	d.
Rev. Dr. Clemance	0	10	0
Rev. Ishmael Jones	0	10	0
R. E. Clarke, Esq.	0	10	6
Mrs. Maynard	0	5	0
Wimbledon Subscriptions, per F. C Sandilands, Esq.	3	1	6
Henry Gurney, Esq.	1	1	0
Mrs Sargeant	1	1	0
Maj.-Genl. Pierce	1	1	0
M. Micholl, Esq.	1	1	0
Hon. Mrs. Burroughes	1	0	0
Rev. C. Graham	0	10	0
J. G. McGregor, Esq.	0	5	0
R. Turner, Esq.	0	5	0
G. F. White, Esq.	5	5	0
Nottingham Branch, per J. S. Wells, Esq.	10	0	0
Rev. J Wilkinson	0	10	6
J. Griffin, Esq.	1	1	0
Captain Sherrard, R.N.	0	10	6
R. Paddow, Esq.	1	1	0
Mr. T. C. Murray	0	2	6
Mrs. Gordon	1	1	0
The Misses Gill	0	5	0
Rev. Dr. and Mrs Robson	0	10	6
E. J. Everett, Esq.	1	1	0
W. R. Shipton, Esq.	0	5	0
C. Thos. Cooper, Esq	0	5	0
Miss Evans	1	1	0
Colonel Steward	0	10	6
Scarborough Subscriptions, per Thos. Newham, Esq.	4	15	0
Rev. C. R. Ratcliffe	0	10	6
A. Balfour, Esq	2	2	0
Teignmouth Subscriptions, per Miss Pitt-Pitts	3	0	0
Rev. W. M. Thompson	0	5	0
Mrs. Weltbrecht	0	5	0
Mrs. Groves	0	5	0
Rev. Jno. Hay	0	10	0
Miss M. A. Hill	1	1	0
Rev. R. W. Savile	0	10	0
Rev. W. T. Storrs	0	2	6
Miss Colson	0	2	6
Rev. J. H. Broome	0	2	6
Dr. Cranage	0	5	0
Mrs. Holroyd	1	1	0
Miss Hanbury	0	2	0
Mrs. Owens	0	2	6
Mrs. Storey	0	5	0
Mrs. Gordon	1	1	0
W. S. Seton-Karr, Esq.	1	0	0
J. D. Scott, Esq.	1	1	0
Rev. G. W. Armitage	0	10	0
Wm. Johnson, Esq.	1	1	0
H. Drummond, Esq.	1	1	0
Rev. D. Jones	0	10	6
Mr. P. Whytock	0	2	6
The Very Rev. the Dean of Canterbury	1	1	0
Miss Waylen	1	1	0
Miss Fryer	0	2	0
Southampton Branch, per R. R. Ote, Esq.	0	2	6
J. Crosfield, Esq.	0	2	6
Mrs. Dawes	1	1	0
Mrs. Gordon Thomson	0	2	6
R. Worsley, Esq.	0	5	0
Rev. J. C Johnston	0	2	6
Rev. Dr. Ross	0	10	6
Henry Forwell, Esq.	0	10	6
M. Paul, Esq.	1	1	0
Mrs. Evans	0	5	0
Rev. M. Rowntree	0	5	0
Mrs. G. Barlow	0	10	6
Mrs. Law	1	0	0
Rev. J. M. Stephens	0	2	6
Rev. Bishop Sugden	0	10	6
Rev. Dr. Frew	0	10	0
Rev. A. Love	0	2	0
Mrs. Hopkins	0	5	0
Miss Holbeck	0	2	6
J. McMillan, Esq.	1	1	0
The Misses Rignold	1	1	0
Miss MacEwen	0	2	6
Rev. W. Hargreaves Cooper	0	10	6
Miss Scott	1	1	0
Mrs. Pillans	0	2	6
Miss Sturge	0	10	0
Miss Wright	1	1	0
A. Nisbett, Esq.	0	2	6
Rev. W. Julyan	0	2	6
Miss McClure	0	2	6
Rev. Walter Horne	0	5	0
Miss Patrick	0	5	0
Mrs. Attwool	0	10	6
Rev. A. Griffith	0	5	0
Miss Woolmoth	0	2	6
Mrs. Sess	1	1	0
Ashbourne, per Rev. W. Sandford	4	7	0
Cardiff Subscriptions, per Rev. P. Maddocks	3	11	4
Southsea Subscriptions, per Miss Norman	5	17	6
W. R. James, Esq.	0	10	0
James L. Thompson, Esq.	0	5	0
R. W. Wilkinson, Esq.	0	5	0
Miss S. B. Fleming	0	2	6
Miss M. B. Fleming	0	2	6
Blackheath Branch, per Capt. Dru Drury	14	1	6
Rev. W. Frith	0	10	0
Colonel Pigott	2	0	0
Winchester Subscriptions, per Mrs Warner	4	16	0
Mrs. Hebbert	0	5	0
Major-General Hoste	1	1	0
Mrs. Marrable (2 years)	0	10	0
Miss F. E. Hore	0	5	0
Admiral Whyte	0	2	6
Rev. J. C. Galloway	0	5	0
Rev. A. Burn	0	5	0
P. F. Whytt, Esq.	0	15	0
R. Whytt, Esq.	0	5	0
Rev. J. J. Lindeman	0	5	0
Rev. W. H. Horner	0	10	0
Rev. J. Crowther	0	2	6
T. D. Campbell, Esq.	0	5	0
Miss Garbett	1	1	0
Rev. Dr. Osborn	0	10	6
Rev. C. H. Leather	0	5	0
Mrs. A. W. Scrutton	0	5	0
T. D. Stewart, Esq.	0	2	6
Major R. Poole	0	5	0
Mrs. Stanting	0	10	6
Mrs. Edmonds	1	0	0
Miss F. Jones	0	2	6
J. C. Clarke, Esq., M.P.	1	1	0
Rev. George Hamilton	0	10	0
H. Open, Esq.	1	10	0
Rev. R. Gunnery	0	5	0
Pastor Harms	0	10	6
Norwich Branch, per S. Culley, Esq.	10	15	0
Rev. J. Jones	0	2	6
P. Cadby, Esq.	1	1	0
Rev. J. Crabtree	0	5	0
G. Williamson, Esq.	1	1	0
Rev. R. Berry	0	5	0
Miss Leonard	0	10	0
Mr. J. Watson	0	2	6
Rev. P. Williams	0	2	6
Rev. J. and Mrs. Veysey	0	10	0
J. Chapman, Esq.	1	1	0
Miss Chapman	0	5	0
Miss Whittenbury	0	2	6
Liverpool Branch, per Dr. Geo	34	13	0
Miss Logan	1	0	0
Mrs. Smith	0	5	0
Count F. de Bylandt	1	1	0
Rev. J. and Mrs. Bowman	0	7	6
Misses Henderson	0	7	6
Miss Gurney	0	2	6
Mrs spencer Bell	1	1	0
G. Trentler, Esq.	1	1	0
Sir Wm. Muir	1	1	0
Lady Muir	0	10	0
The Misses Muir	0	10	0
T. A. Ibbetson, Esq.	0	5	0
The Misses Payne	1	1	0
"A Lady of Torquay"	1	0	0
Lieut.-Colonel Martin	0	10	0
Rev. D. D. Ormond	0	10	0
Miss Galbraith	0	5	0
Jno. Macfarlane, Esq.	0	5	0
Rev. G. Tuille	0	5	0
Miss C. E. M. J. Trail	0	2	6
Mrs. Rigbye Collins	1	1	0
Mrs. Thomas	2	0	0
Manchester, per E. Shields, Esq.	5	13	8
Weston-super-Mare, per Surg.-Genl. Theobalds—Balance	0	7	0
Harrow Drawing-room Meeting Collection, per Secretary	1	18	6

*** Remittances may be made payable to the order of either of the Secretaries (Lieut.-General Field, C.B., and Mr. A. J. Arnold), or to the Treasurer.

Alliance House, 7, Adam Street, Strand, London, W.C.